

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE modern churchmen have at length come, in their annual conference, to the question of Authority in Religion. The Sixteenth Conference it was, and it was held in September at Girton College, Cambridge. The papers are all printed in the current number of *The Modern Churchman* (Blackwell; 4s. net). The same problem has twice been before the Conference of Congregationalists. It is to be feared they did not make very much of it. And on the showing of these papers, it may be hazarded that the modern churchmen have not been much more successful.

Our present purpose, however, is to draw attention to one of the most interesting of the essays read at the Conference. The title is 'A Corpus of Sacred Writings,' and the real subject may be presumed to be the authority of the Bible. The writer is Professor BURKITT. He begins by drawing attention to a striking fact, that a Corpus of sacred writings is not found in every religion. The only one that has such a Corpus is Muhammadanism, and the Koran is an imitation of, or rather a substitute for, the Bible. Without the Bible the existence of the Koran is unthinkable. The Greek and Roman religious systems had no Bible, no Corpus containing the essentials of religion. The nearest thing was the *Iliad*, and it was only possible to illustrate a religion from that, not to construct one.

A second point made by Dr. BURKITT is that the
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acceptance of the written Law (and it was their first Bible) produced a democratic, what may be called a lay, element in orthodox religion. It was an essential part of the religion of the Law that the Law was to be known by every Israelite and that it was to be practised. The will of God for priest and layman was written down in black and white, plain for all to read. During the trying times when Hellenism was being forced on the Jews it was not the priesthood but the people who remained obstinately loyal. And the reason is that study and meditation in their Bible had made them passionately attached to it.

So much by way of preliminary. Dr. BURKITT comes next to his real subject: what is required or desired in a Corpus of sacred writings. And the first desideratum is that it be *essentially true*. He makes this point because he thinks that the plea for continuing to teach the Bible on the ground that it is splendid literature is beside the mark. Either there is a sense in which we can say that the Bible is true and helps us to get at truth in a way that nothing else can, or it will drop out of use. Is the Bible true? Or, to put it historically, did the Bible guide the Jews, and afterwards the Christians, into true views of their religion?

There are, of course, many things in the Bible that are not historically true. The world was not made in six days, to take an obvious instance. And *a propos* of that, Dr. BURKITT interjects:

'It is no use to say that the Bible was meant to teach us religious knowledge, not geology or profane history. That excuse was only invented when it was found that the geology and history plainly indicated in fundamental portions of the Bible were not true.' Is Dr. BURKITT right in this? Would it not be truer to say that the fact was discovered when a better view of the Bible was attained? And is it not as a matter of fact the simple truth to say that the Bible was never written to teach us science, but to tell us about God? That is one of the liberating discoveries of modern times, that it would be as sane to expect to learn the day of the week from your watch as to expect to find modern science in the Bible. The watch was made to tell the time, and for no other purpose.

In what sense, then, is the Bible true? It is serious history. On the whole it gives a true picture of the rise and progress of religion and of the events which made the religion. How valuable it is we see when it stops! We are helpless about the period from Nebuchadrezzar to Darius because we have not the history that has guided us hitherto. And it is to be remembered that this historical Bible picture was set before the Jews centuries before Livy, and at least a couple of generations before Herodotus. It is not modern scientific history. It is homiletic, didactic, but it is real, serious, and substantially sound.

The second desideratum of the Bible is that what we need is not there ready made; a certain effort of application on our part is needed. This sounds obscure and even cryptic. What does it mean? Perhaps Dr. BURKITT supplies the key when he goes on to say that the use of the Bible for Christians is that it leads up to Jesus Christ. If eventually we are to 'leave the Cross as we have left carved gods,' we may possibly 'guard the fire within,' but we shall not keep the Bible very long. This is the uniqueness of the Bible that it enshrines the Incarnation. And if we find Jesus central to our religion, we shall find the Bible essential. The use of the Bible is to tell us about Jesus Christ.

But the Bible can only retain its authority on the

ground that what it tells us about is of primary importance. And if there be any truth in the fundamental postulate of Christian doctrine, that about nineteen hundred years ago something happened which is still of vital importance to us, then the documents which preserve the record of this, or help us to understand it better, remain of vital importance. In the nature of things there could not be any substitute for this Bible.

It is justly a matter of surprise that we have only four Gospels in the New Testament. That surprise is justified by the unceasing succession of lives of Jesus down all the files of time. As significant are the characterizations which appear in every age, especially when a more patient scholarship, or a new phase of thought, quickens men's minds. To-day the interest, not only of the Christian Church, but of all moral and religious thinkers is fastened intently on His personality. Men care, and inquire eagerly, not about His miracles and not even always into His sayings. They scan and estimate His actions, His choices, His decisions. But their object is to understand and to explain His personality. That, as a great teacher once said, is the penalty which greatness imposes. It was never more evident than in the interpretation of Jesus in our day.

This fact is determining not only our studies of the Gospels but our use of them. With Paul, and the noble succession to that great master, the interest consummated on the doctrine which a study of the life and teaching would yield. Christ's sayings and doings were read and analysed for the truths of God's mind and purpose and will toward men, and their salvation from sin and its penalties. To-day they are regarded more frequently as lights held up to shine upon Christ's face. Men are less anxious about their souls. What quickens the attention of even a sluggish-minded audience, and rouses a careless reader into alert attention, is a fresh portraiture of Jesus, with a resetting of the incidents, and a searching inter-

pretation of the ruling declarations of His message to men.

Here in *The Epic of the Nazarene*, by the Rev. A. G. PAISLEY, M.A., B.A. (James Clarke ; 6s. net), there is a striking instance of this feature. The writer states that he has aimed at 'a presentation of Christ's redeeming work as a conflict with evil.' But, as Professor McFadyen writes in his preface, 'we appreciate with a new vision how truly Jesus was also the Son of Man, yet standing apart in loneliness unutterable.' To our gain, what Mr. PAISLEY really gives us is not a presentation of Christ's work: it is a new vision, with an impressive appeal to realize it, and to face its issues for our faith and obedience.

At the outset the writer declares that what we need to understand Jesus is 'the right predicate.' As he proves, there is no single right predicate. The attempt to focus on a single right predicate has led many astray, as may be seen at a glance in the instance of 'Ecce Homo.' We need many predicates to present our vision of Jesus. That is the truth set in the appealing title of this book—*The Epic of the Nazarene*. It is Jesus as Hero, in His conflict with evil—so lonely, so unfaltering, so triumphant—which is presented. The greater number of the characterizations of Jesus are lyric. They are touched to sweet music, even to song. It is Jesus, clad in the armour of His love unspeakable, His faith that never failed, His courage which never flinched, even at the grim face of death on the Cross, who appears here on every page.

In this portraiture Jesus is first depicted, to a reader's surprise, in His glory on the Mount of Transfiguration. That splendid and noble incident is chosen because it records the most expressive and revealing presentation of Christ's self-conscious realization of His mission as the Protagonist of evil, bearing the imprint of the Divine upon His face, following in the great succession of God's heroes, and, most significantly, 'coming down' from the Mount into the arena of the conflict. That is the index to all His chivalries, and to their cost. Up

to that great day He had been engaged in the never-faltering contest with evil, in all its many forms and issues. Now, He looks out to its utmost strain and anguish. It is therefore significant that, as he 'sets his face to go to Jerusalem,' there comes the voice of high approval, 'This is my beloved Son, in whom I am well pleased.'

In the light of this determining and revealing episode the author passes the course of Christ's ministry under review. The conflict with evil is set out with a certain dramatic vividness and intensity. Beginning with the conception of His conflict, under Christ's own figure of 'The Cup' He must drink, he describes Jesus as entering upon a fourfold conflict with evil. There is the clash with the ideals held by the people of the meaning of the Kingdom of God; the fiercer personal conflict with His own temptation; the cost and strain of disease as the issue and adjunct of evil. Then, in the last section, He is pictured coming to men in the closing episodes of His ministry, meeting all the adverse circumstances of life, and finally of death, even on the Cross.

The freshness and definiteness of this portraiture of Jesus, as not only a Conqueror but more than a Conqueror, is greatly enhanced by the energy of the expression and the impassioned devotion of the style. This is the work of a disciple. The Central Figure holds his eyes. Ever and again, as he seems to lift them from his page, he sees Jesus in the midst of an evil world, among gainsaying and scorning, and even deserting men; and then is set down a sentence of arresting emphasis. The citations are fresh, many of them from unexpected quarters. The writer's acquaintance with a large range of English poetry, and his knowledge of French literature stand him in good stead. It is a book of great promise, especially as it comes from one who has left the student's bench little more than a year ago.

Church union is in the air. The Churches in Scotland have united, and the Methodist Churches

in England are on the verge of union. In connexion with this latter a wise thing has been done. A volume has been published—*Methodism in the Modern World* (Epworth Press; 6s. net)—which gives an authoritative statement of the Message and Mission of Methodism as understood by its leading exponents. It is a profoundly Christian book, with nothing sectarian in it, a book which may be read with profit by members of all denominations.

One of the most arresting papers is on 'Methodist Evangelism,' by Dr. J. E. RATTENBURY, a man in whose veins the spirit of evangelism leaps like fire. He reviews the elements of the evangel as preached by the Wesleys and their first followers. He shows how, as Methodism settled down to respectable domesticity till its ministers became 'pastors of the flock, and their concern was the ninety and nine, not the one,' the original fires were from time to time relighted by the grace of God. There came the outbreak of Primitive Methodism, the rise of the Salvation Army and the Wesleyan Forward Movement associated with the name of Hugh Price Hughes. In all these movements the accent of the preaching may have differed in immaterial particulars, but the message was 'in every essential matter the message of the Wesleys,' and it found the response of the people as enthusiastic and uncritical as it was in the earlier periods. 'It was the preaching of God's love to sinful men, and the gospel of immediate salvation for those who submitted to Christ and trusted Him.'

The question has to be faced, Can we preach the same gospel to-day? Will it grip the men of our generation as it gripped in former times? The difficulties are confessedly great. We have entered a new spiritual climate. New intellectual influences are at work, and old beliefs, common to evangelists and people, do not exist. 'The people have little fear of God, and hell has no terrors for them. The sense of sin is less acute, and, although there is a vague belief in a Heavenly Father, and a general admiration of Jesus as a hero and friend of the people, there is little sense of a living Christ who died to save men from their sins. The feeling

of grievance is greater than the sense of sin. Many men feel themselves victims of social, and not violators of Divine, law. The heaven they seek for is not of the other world, but is a secular city in this world, for the next generation. In a word, the opinions, sentiments, and enthusiasms of the people have changed more in the last two decades than in the sixteen which preceded them.'

It may be asserted with confidence that no evangelistic campaign has ever been successful, nor is ever likely to be, unless it contain four essentials. There must be first a gospel; second, a gospel as experienced and witnessed by those who have experienced it; third, a gospel declared by men who stake their lives on its truth; fourth, a gospel declared in language and thought-forms intelligible to the people.

The first essential is a dogmatic message, a gospel, genuine good news. 'You cannot preach salvation unless it is from something into something.' Have we such a message to-day? It may well give us deep searchings of heart when we reflect that the Church seems to believe the gospel very faintly and those outside her hardly at all. 'How many of us really believe that it makes much difference in the light of eternity whether a man becomes a Christian now or not? How many preachers think that eternal destiny hangs upon the acceptance or rejection of their message? How often do we preach in such a way as to feel that people have missed something that really mattered when they did not hear us? How deeply do we feel that those who are indifferent to Christianity are lost sheep who must be sought until we find them? How far are we gripped by the notions fundamental to effective evangelism of God's judgments, of men's sins, and men's need of salvation?' These questions must be faced and answered. The acid test of a gospel is its power or powerlessness with the crude sinner. We must have a dynamic gospel ere we can hope to make a successful attack on the world's unbelief.

The second essential is a gospel 'experienced and witnessed by its experients.' Experience is the

vital spark that sets the message on fire. 'If a body of the most incontrovertible truths could be drawn up by the most infallible of committees and read out to the British public, it would be as ineffective as the recital of the Athanasian Creed. Religious truth can only be communicated when it is set on fire by conviction and experience. Evangelism is not the communication of concepts, but the personal transmission of truths that are alive; it is really the communication of life. The story of Wesley is one of the best of many illustrations of this. He preached salvation by faith in London churches, and nothing happened except that he was forbidden to preach in them a second time, until his heart was set on fire, and then he still roused opponents, but he set other hearts aflame, so that the fire spread.'

The third essential is a gospel preached by men who stake their lives and comfort on its truth. The typical modern minister, with his settled home and comfortable income, with his pipe and golf clubs and his long holidays, seems at times strangely incongruous as successor of the holy apostles and preachers of the Cross. True evangelism must have the sacrificial spirit behind it. John Wesley, tireless when nearly ninety, still preached the gospel in the open air. Hugh Price Hughes died at fifty-five, a strong man worn out by service. General Booth said, 'The doctors gave me up, so I gave up the doctors.'

The fourth essential is that the gospel be preached in language and thought-forms intelligible to the people. Can we make an effective Christian appeal to the men of our day, with their changed mentality? It may be difficult, but we are not without our *points d'appui*. 'The general belief that God is good and kind is one. It may be that on that basis people will see that God would not even be good and kind unless He were just—and justice implies judgment. Perhaps we might get back in that way to the Cross of Christ, which means both judgment and love, as the chief evidence of the goodness of God. But we have another approach in the common admiration of Jesus. It is true that the Jesus honoured by the people is more of a

Socialist than a Saviour, but He still remains their hero. If we can begin with Jesus the teacher and hero, we are on the way to Jesus the crucified Saviour, who did not only die, but lives to save.' Further, there is this. The salvation that Wesley taught was 'holiness of heart and life,' including 'love to our neighbour.' Here is the great opportunity of the new evangelism. 'Not with a piping voice, but with the sound of a trumpet, we must preach the whole gospel of personal salvation and social service, and, whatever it means, have no fear of giving actual expression to love of our neighbour. It is imperative that social service should not be substituted for evangelical religion, as it sometimes has been, but be shown to be one of its integral characteristics. We cannot teach that the unfortunate are merely victims of society, but nevertheless the gospel of salvation must be preached not only as a gospel of personal redemption, but also of social reconstruction, if we are to reach this age, and if, indeed, we are to preach the whole gospel of the New Testament.'

No one fully understands life who has little experience of failure, pain, and sorrow. Civilization may hope for, and aim at, the elimination of these things; but it is more than doubtful whether they will ever be eliminated. For many, perhaps for most, these three abide, as surely as faith, hope, and love. And if by some inconceivable chance they could be entirely eliminated, it is as certain as anything can be that human life would be not the richer, but the poorer.

The supreme figure in human history is a man of sorrows. Doubtless, in perfectly fulfilling the Father's will, He also knew of a joy unutterable, nevertheless He is truly described as a man of sorrows and acquainted with grief. How different He is from the magnanimous man of Aristotle who lives in an atmosphere of unruffled calm, who stands to his less fortunate fellow-mortals in an attitude of superiority and aloofness, and who claims much because he knows himself to deserve

much. The Greeks and their ideals will for ever exercise a fascination over the minds of educated men; but the Hebrew Sufferer on His cross is nearer the everlasting secret of things. Nay, He is at the very centre. —

Pain and sorrow, if the spirit responds to the subtle ministry with which they are fraught, bring power and insight. By the unwise they may be resented as intrusions; but, if they come into our life without any seeking on our part, they should be welcomed as opportunities. They furnish us with the means of growth in patience, understanding, and sympathy. They may, indeed, be gifts of God, to be numbered perhaps even among the choicest of His gifts. Through the thorn in the flesh may come a revelation of the exceeding grace and power of God. Even the Captain of our salvation was made perfect through suffering. —

Suffering, alike of body and spirit, is so interwoven with human existence that he is the best minister, whether officially or unofficially, to that existence who has some experience of suffering in his own person. There are many sympathetic persons, thank God, in our difficult world, but there is a vast difference between those who are only sympathetic in intention and those who have the sympathy that is born of experience. The former stand outside the trouble they would heal, the latter stand within it. Only those who have themselves at some time and in some way been smitten can inwardly understand the sorrow and the anguish of the innumerable sick and mutilated folk who crowd the infirmaries and the hospitals of the world, or of the lonely sufferers in humble homes who are stricken with intolerable pain or incurable disease. The word that helps and cheers is the word spoken by one whose own soul or body has been scorched by the fires of affliction. He can speak not only of the things which he has heard and seen, but of the things which his own hands have handled and his own heart has lived through. —

These grim experiences, when we know them at first hand, not only link us by bonds of affectionate

and understanding sympathy with the great brotherhood of pain and sorrow throughout the world, they also help us to see our own lives in their true perspective. A fractured limb or a wearing sickness which incapacitates a man for weeks or months from the work which he loves, enables him to see how relatively unimportant he and his work are in the vast scheme of things within which he may have fondly fancied he was indispensable. He is set aside, but the great work of the world goes merrily on without him. This is an experience as wholesome as it is humbling. Every true man wishes to play his part like a man, but that part may not be quite so important as he fancied it to be. He has things of vital moment to learn which simply cannot be learned when his health is good and his work is prosperous and his sky is fair; and in the providence of God he may get his first glimmer of the meaning of those things when he is lying on his back on a bed of pain or weakness. —

His natural impulse may be to resent this seemingly cruel interference with his happy and useful activities. Wherefore this waste? he may ask. If he is of a reflective turn, he may humbly or haughtily demand an explanation of the pain or sorrow which has laid him low and which he now begins to perceive is scattered far more widely across the lives of men than ever he had dreamt before. He may not readily find an answer. But if he looks at the loveliness of the opening rose or listens to the careless rapture of the lark, he will get a new glimpse into the gracious meaning of the world, which should help to silence his doubts and sustain his soul. He is himself a part of that system which has brought forth the birds and the flowers and happy and lovely things innumerable. —

The man who daily lives in sight of the Cross will not need to fortify his soul by such an argument. But the perplexed and embittered sufferer to whom Jesus is a stranger, may well, like Job, win not only comfort but strength from the contemplation of a universe which is crowded with so many tokens of the tenderness and the wisdom of the Spirit that controls it all. The familiar lines of Robert

Louis Stevenson come home to him with exalted meaning:

The world is so full of a number of things,
I'm sure we should all be as happy as kings.

Our patience and faith are reinforced, we are en-

abled to endure cheerfully and to go forward hopefully, when we begin to understand that behind the mighty system within which we with our pains and perplexities stand, there is something, or rather some One, who loves beauty and gladness and who wishes all His creatures well.

The Words from the Cross.

I. 'Father, forgive them' (Lk. xxiii. 34).

BY THE REVEREND JAMES REID, M.A., EASTBOURNE.

THERE is no bigger test of the real quality of a man's spirit than his attitude to those who wrong him, and especially at the moment when the wrong is being done. That is a test which we all accept, however badly we may meet it ourselves. It is a test which Christ Himself laid down. 'If ye love them that love you, what do ye more than others?'—the ordinary man can rise to that level. But this is the real test of your quality—the distinguishing mark of your spiritual worth—to 'love them that hate you, and to pray for them that spitefully use you.' These words of the Sermon on the Mount have been read and studied a million times through the centuries, and time after time people who read them have laid down the book with a sigh of despair, telling themselves and others that the thing cannot be done. Yet the words stand, and challenge us to-day, because He who spoke them passed His own test, and passed it triumphantly. For, as Matthew tells us, when they crucified Him, and had done their devilish work on His poor body, and while He hung writhing in such agony as we cannot even imagine, and looked into faces that were livid with hatred and bitter with scorn—the faces of those He came to love into a new life—His first word was a literal prayer for His enemies, 'Father, forgive them, for they know not what they do.'

There is something very precious about all last words. We listen carefully for some message from lips that will soon speak no more on this earth, because we long, perhaps, for one last word of love. Or it may be we have a feeling that when the shadows are falling on everything, and things begin to stand out in the perspective of eternity, something will

be said which will be big with meaning. And many of the most significant things ever said have come from those who, looking their last on this fever of life, 'saw it steadily and saw it whole,' and knew at that moment, with startling clearness, the true from the false. But there is something uniquely precious about the last words of Jesus, and especially about this. For it tells how He felt towards those who were wronging Him, and there are moments when that is a thing we most of all want to be sure of. But it also reveals the fact that the thing most worth doing, in relation to one another, is to forgive. He had no breath to waste at that moment, no mind to give to trivial things, and this is what He did: He prayed and said, 'Father, forgive them, for they know not what they do.' Does it not rebuke our petulance, our pride, the stupid irritations that cloud our relationships, the easily offended spirit that springs from self-centredness, to realize that all He found time for, when life was ebbing away, was an act of forgiving love?

Let us think of this prayer, and what it suggests to us.

I.

First of all, think what it suggests to us about Him. There is no picture in which we can more fully catch the glory of Jesus than this. The character of Jesus was often revealed in little things. His life was so unified, so harmonious, that everything He did was a bit of self-revelation. But this prayer holds in it the very essence of His spirit. It was not a supreme effort to which He rose—something unexpected and unique—it was

the whole spirit of His life brought to a focus. If we want to see a portrait of Jesus, caught, so to speak, in the attitude that most reveals His glory, watch Him as He prays on the Cross for the people who were doing Him to death and, as they thought, smashing His life-work into ruins and putting out His light for ever.

Is it not something wonderful that at that moment He was not thinking of Himself? If there was ever a time when He might have been pardoned for being self-centred it was then. For His whole frame was held in one unspeakable agony of pain; and there is nothing like physical pain for fixing our attention on ourselves. Yet, at this moment, He was thinking of others.

And He was thinking not of what they were doing to Him, but of what they were doing to themselves. That is what hurt Him most. 'Weep not for me,' He said to the women by the Via Dolorosa. For He knew that in crucifying Him they were putting out the light in their own souls. They were doing violence to every fine impulse that was still unstified. They were destroying themselves. The worst reactions of evil, its deepest consequences, are always within. They are the blinding of the inner eye, the hardening of the heart, the loss of the power to distinguish between good and evil—that moral sensitiveness without which a man goes back to the beasts, or lower than the beasts. As Christ looked at them, and what they were doing, He had the same feeling as a lover of beautiful flowers might have who sees some callous foot trample down a tender blossom on which he has spent his care, and in whose beauty he sees the very tracing of God's finger. We get a glimpse here, in the soul of Jesus praying for His enemies, of what sin means to the heart of God—an infinite disaster—but not to Himself, nor any slight to His *amour propre*, which is what we often think it to be. It is the defilement of something into which He has put the breath of His Spirit, and the very genius of His creative love. That is what sin means to God—the destruction and the degradation of that in us which is dear to Him as His own self, and of that purpose of love which seeks fulfilment through our lives.

As Christ thought of His enemies, He saw them through the eyes of a great pity. It was they who needed help, not Himself. It was they who needed to be saved, to be recovered, to be rescued from their own self-defiling hands, and to be restored to love, and to God. So the cry that might, on other lips, have been a curse, turned into a prayer for blessing. When we thus see Christ victorious over

His own pain, and over the hurt that sin was doing Him, and that, not in a lofty stoicism, but in a yearning pity which was utterly unselfish, and when we look, and look again, at this triumphant sufferer, it is then we catch the lustre of His Divinity. In that remarkable story of 'A Gentleman in Prison,' which describes how a Japanese criminal, condemned to death for brutal murders, was changed by reading the New Testament, there is an interesting light on this fact. A copy of the New Testament had been given to him by a lady missionary. One day, bored with idleness, he took it down, and began to read. But he was only mildly interested. He felt that Christ must be a good man, a man who sought to help others into the path of virtue. But one day, later on, he took the book down, and read the story of the Crucifixion. He knew all about that, for he was versed in brutality. 'I went on,' he says, 'and my attention was next taken by these words, "Father, forgive them, for they know not what they do." I stopped. I was stabbed to the heart, as if pierced by a five-inch nail. What did the verse reveal to me? Shall I call it the love of the heart of Christ? Shall I call it His compassion? I do not know what to call it; I only know that, with an unspeakably grateful heart, I believed. Through that simple sentence I was led into the whole heart of Christianity. That is how I thought it out. I suppose a man's greatest enemy is the one who seeks to take his life from him. Now at the very moment when Jesus's life was being taken from Him, He prayed for His enemies to the God of Heaven, "Father, forgive them, for they know not what they do." What else could I believe but that He was indeed the Son of God?'

How did He win this victory? How did the natural resentment of this pain become transformed into the desire to bless? There is one secret; it is His love. It was because He had ceased caring for Himself, and cared only for others, and as He thought of them and their need, by that alchemy of love the very blows they were showering on Him awoke the sense of pity for them. Booker Washington, who rose from the slavery in which he was born into a place of real greatness, refused to let the insults that were heaped on him affect his spirit. 'I will not allow another man,' he said, 'to demean me so far as to make me hate him.' That sounds fine; but there is an element of pride in it that spoils it. Christ's attitude was far greater, for He did not think of Himself at all. His attitude was that He would not allow anything men might do to Him to stop His loving. Is not

here the real secret of the victory of the forgiving spirit? It is to ask of one who wrongs us, 'How can I help him to become a better man? How can I transform that chill current of spite, or enmity, into a stream of love and goodwill? How can I change him into a friend? How can I help to free him from that meanness, that bitterness, or selfishness?' That question would change our whole reaction to people who have done us wrong; and if our hands should be helpless, and words at the moment be futile, we can do what Christ did. We can pray, 'Father, forgive them,' and by that chain of prayer bind them with us about the feet of God.

They drew a circle that shut me out,
Heretic, rebel—a thing to flout.
But Love and I had the wit to win,
We drew a circle that shut them in.

II.

Think now of the second part of the prayer. It is rather startling. 'Forgive them,' Christ prays, 'for they know not what they do.' That is a charitable addition we sometimes make to our harsh judgments. But was it no more than that with Christ? We cannot look deeply into it without feeling that He meant it. They did not know what they were doing. That was a fact, and Christ realized it. They did not know, for one thing, that they were crucifying the Son of God. We look with horror on these people, as if they were the greatest criminals in history. But were they deliberately so, and realizing it? The truth is they did not know that they were crucifying the Son of God. They had no understanding of the place that to-day we give to Jesus. They did not even realize Him as a world teacher. For them He was merely a peasant—a carpenter—an upstart who was threatening the religious ideas and conventions on which their lives were built. He was a revolutionary, whose teaching was highly dangerous. Turn to the second chapter of Mark, and you will find set out there the things that first awoke their hostility and suspicion, and made them feel that somehow He must be got rid of. They were very simple things—His claim that the good of men was greater than religious rules; His habit of making friends of outcasts and prodigals—the religiously disreputable people; His refusal to fast when He felt happy, even though it was a religious observance; and His assurance to a man whose secret conscience was breaking his peace, that his sins were forgiven. It was, of

course, a challenge to their whole hard loveless system of religion. It meant a new outlook—that persons are worth more than property, that the true aristocracy is neither in wealth nor power nor self-conscious goodness, but in lowly self-forgetting service. They felt that His teaching involved the loss of their power and privilege; and it is very difficult to see straight when these things are threatened. It is hard to be quite honest with conscience and truth when vested interests, money, or social prestige are in the balance. How many people to-day would take truth from the lips of a village carpenter? They did not realize that they were turning their backs on the light of life, opposing God's will, rejecting His love, and destroying the very sacred in the Person of Jesus. They did not realize the consequences of their action, how by their refusal to take His way of love their minds were hardening to a course that in a few years would bring Jerusalem to the dust in a conflict with the Roman power. There was a time when they were faced with the light and refused to be sincere with it. The result was a conflict within, in which some of them at least were conscious that He was right—a conflict which added fuel to their fire of resentment. Now they were blind; they knew not what they did. Their real motives were hidden from them, as ours often are. They were moved by dim half-conscious things that stirred fear and hatred in their blood. They were not bad men, really, according to their lights; many of them were what we would call well-meaning men. But the result of their blindness was the crucifixion of the Son of God.

Now this is a fact worth thinking about. For one thing it is a plea for charity in judgment. The real root of the evil men do in the world, to themselves and to one another, is often just blindness. Modern psychology is making this clear to-day. We sin against ourselves and against one another, because we are spiritually only half-awake. Looking back on the things which we have all done in our life and which produced unhappiness, we know now that when we did them we were blind. We were blinded by pride or by passion, which threw a glamour over unworthy things and muffled conscience so that its voice was unintelligible. We knew not what we did. In the case of a drunkard, for instance, Professor James tells us that the thing that fastens his vice upon him is just his way of self-excusing, of throwing dust in his own eyes. If he would really see himself as a drunkard and face the shock, the cold truth would be the beginning of his cure. It would give him the

chance to face the light and seek the way of deliverance. The same thing is true of other sins. It is because we do not see our fellows as they are, with all their needs and difficulties, in the sacred value of their own personality, that we do them wrong, or use them for our own pleasure or our own profit. Think of the callousness that permitted men, many of them religious, to work children of six years old in mines or factories a century ago. It staggers us. But the explanation was that they were blinded by what they called 'economic necessity' to the needs and sufferings of these little ones. We are blinded by wrong ideas of patriotism and what is called national honour, and the result is war. We are blinded by ideas of personal dignity and so are led into conflict and bitterness. We are blinded by what we think is our own interest, and there is ruthless competition. We cannot see that there can be no real good for ourselves which is not also concerned with the good of others. We cannot see that outside the will of God there is no peace for us and no real joy or blessedness. And so we seek for things in which there is no profit, and imagine we are doing God service when in reality we are only serving ourselves.

To realize this blindness is a powerful plea for charity. Aggrey of Africa—who became before he died the biggest reconciling force of our time in the racial conflict between black and white—maintained this charity. When he was met with insult, instead of flying into a passion or taking refuge in pride, he used to ask, 'What is making him do it?' 'What lies behind this enmity?' He realized that the man was being blinded, probably carrying in his heart an unresolved conflict which was projected on his opponent; and he tried to get behind and to understand. Is not this the reason why Christ bade us refrain from judging the sinner while we condemn the sin? It is because we often do not understand. There is always something more behind the sin or the wrong than just the desire to do evil. There is something which blinds, and which, if we could understand it, would put us into the only position in which we could help. For there is no way in which we can act rightly toward others, except by trying to understand and to sympathize. It was Christ's own method. 'Father, forgive them, for they know not what they do.'

III.

But is not this also the diagnosis of our real need? It is the need to be awakened to spiritual realities.

'If thou hadst known,' Christ cried, as He wept over Jerusalem, 'if thou hadst known in this thy day the things that belong unto thy peace.' In a sense, Christ was the only man in all history who was fully awake, fully conscious of reality. He was the only man who walked the world with fully open eyes. That is only another way of saying that He alone was fully conscious of God. And because He was open to spiritual values, seeing through the veil of sense the invisible which is the only real, and lived daily in contact with it, He seemed to men only a strange being who was out of touch with life. Mr. H. G. Wells among his earlier stories has one entitled 'The Country of the Blind.' It tells how a man in his travels came into a valley shut away from the rest of the world by precipitous walls, in which all the people were blind. Down these walls he clambered, and lived among the inhabitants. They thought him queer. 'His brain is affected,' said their experts. 'It is affected by these queer things called the eyes which keep it in a constant state of irritation and distraction.' The only remedy they could suggest was an operation to take away his sight; then he would be normal, like the rest of them, and they determined on the operation. He had fallen in love with a sightless maiden, and conscious of the difference between herself and him, she begged him for her sake to consent, and he had nearly agreed. But one morning the sight of the sunrise on the rocks and the meadows beautiful with white narcissus made him feel that 'he and the blind world and the valley and his love and all were no more than a pit of sin.' And under the impulse of this revelation he began to climb out of the valley, out into the great world where all men walked in the light. It is a startling parable of the way in which people thought of Christ, in which some think of Him still, for that matter. The world still tries to put out the eyes of men who have come to see the real and the true amid a mass of illusions and are trying to live by it.

Jesus was fully awake. He lived with open eyes, seeing alone of all men the true world, the world in which goodness and truth and love and all that is of God is the only real; and He came to bring us into it, to open our eyes. 'I am the light of the world. He that followeth me shall not walk in darkness.'

Our real need, first of all, is this unveiling. And this vision of Christ on His Cross has the power finally to shatter our blindness, if only we are sincere enough with it to give it a chance. He knew that, and was content. He had come to see

that He was up against a world so obsessed with pride and wrong values, that only love at the flashpoint of sacrifice could break through it. As we think of Him there, two things begin to happen.

We see the real nature of sin—the sin of ordinary life on which we look so leniently because we do not realize its deadly power. We see the pride that often stands between us and one another, and in the light of the Cross how deadly it begins to appear! We see our selfishness and how that may thwart the loving will of God. We see our self-will and that road along which it leads us with such obstinate feet, and how it may come to produce Calvary. For Calvary is not merely an incident in the past: it is the revelation of what is happening now in the world in which we live wherever the loving will of God is thwarted. But the true nature of sin flames out there, like the true nature of some innocent-looking germ in the loathsome and deadly disease which it produces.

But we see also the true nature of life at its best. For to live is to love and to give oneself for others. To see Jesus on the Cross and catch His Spirit there, is to see human life at its best, its highest power. A spirit like that breaking in on our world of twisted human relationships, of waspish minds and irritable tempers, reveals a splendour before

which selfishness and pride can never be anything else than blotches on the soul. To see Jesus there in the glory of unconquerable love is to see life in its true quality, beside which the seekers after mere material possession are only children playing with toys.

It is not a very happy moment when the light begins to break and we stand for the first time in the world of moral reality which Christ unveils. It is a difficult world to live in, and we feel unequal to it. But this prayer of Christ has comfort for such an hour of awakening. For it reveals a love at the heart of this new world which can enable us to live in it. The true world which Christ reveals is not a cold and pitiless place of moral demand, but the Father's house in which He takes us by the hand, our Friend and Saviour. That is the fact which was immediately illustrated in the incident that follows this prayer—the first victory of the Cross. As the dying thief watched Christ there, and listened to this prayer, he suddenly became aware of this world of spiritual reality, and felt his powerlessness to live in it, even to find a place in it. But he felt, too, the warmth and hope of that forgiving love. And it awoke a prayer. 'Lord, remember me when thou comest into thy kingdom.' And at once the Hand that had opened the gates of this kingdom, was stretched out with welcome to lead him in.

A Western Gloss in John ii. 3.

BY J. RENDEL HARRIS, LITT.D., LL.D., D.D., BIRMINGHAM.

WE have from time to time been able to detect in the apocryphal legends which constitute so large a part of the *Acta Sanctorum* references to the text of the New Testament which show an affinity with some of the earliest readings, which are grouped comprehensively under the title of 'Western.' Even if the detection of such readings adds little or nothing of value to the crowd of variants which disfigure the pages of our critical editions, we may often get local colour either for the reading or for the author who is being quoted. I came across a curious instance recently which suggested that Alcuin, or an earlier writer whom he was trying to improve, had a text of the Fourth Gospel which was marked by notable Western readings.

In the second chapter of John we have the account of the miracle at Cana of Galilee, and it is said that 'the wine ran short.' Apparently this abrupt statement (*ὁ οἶνος ἔσται*) seemed to some editor or transcriber to be the description of an effect without the indication of the cause. So he added the explanation of the deficiency in the supply of wine, by saying that it was *due to the crowd of guests who had been invited*, and who had, presumably, all accepted the generous invitation and taken advantage of it. It is well known to the textual critics that the reference to the number of guests as the cause of the failure of the wine is in the oldest Latin tradition of the text (which is commonly, but probably in-

correctly, described as African). For example, it occurs in the very old MS. which is called the Palatine Gospels, and is marked by the sign *e*, as well as elsewhere. We are not discussing the textual tradition of the whole passage, which is interesting enough: our concern is with the additional words:

per (? propter) multam turbam vocitorum
(=vocatorum).

Now let us turn to Alcuin's story of the Life of St. Vedast, who is said to be the first bishop of Arras, and the founder of the famous Abbey of St. Vedast, lying a little to the east of Mons. It is probable that Alcuin is re-editing an earlier text, perhaps from the abbey itself. When he comes to the description of the miracles done by the saint, we are regaled by a veritable banquet of marvels, which may, perhaps, be described as gospel miracles, rechauffés and highly spiced. One special case was a reproduction of what happened at Cana of Galilee. The story was something to the following effect:

A noble and religious person came to visit St. Vedast, and to be refreshed by the honey-sweet of his doctrine. He arrived early and stayed late, so captivated was he by the charm of the saint and of his teaching. Midday passed, and the shadows began to lengthen. It was time for the traveller to depart; so Vedast, unwilling that his guest should leave without bodily refreshment to be superadded to the spiritual, sent his servant to see what wine was left in the jug, and bring a cup to speed the parting guest. The boy returned and whispered to his master that the flagon was empty. The explanation, as recorded by Alcuin, was as follows:

'Propter hospitum frequentiam, et viri Dei largam erga omnes munificentiam, non arida patris caritate, aridum invenit vasculum, in quo vinum servari solebat.'

The vessel was dry, on account of the number of the guests and the largesse of the entertainer. The introduction of the crowd of thirsty guests is abrupt. One would have said that it was a personal and private interview of the noble visitor with the saint. The language is certainly that of the glossator of the Fourth Gospel. Let us see what has happened. The saint, overcome with shame at the small dimension of his wine-cellar, turns to prayer, reminding the Lord that he had brought water out of the rock to supply the need

of the thirsty Israelites, and *at Cana had produced wine of matchless flavour*;

'et in Cana Galileæ aquam in mirabilis vini convertit saporem.'

Then Vedast sent his boy back to draw from the empty vessel what Divine Grace had filled it with. The servant came running back to say that the wine was overflowing, *the very best wine*, too. So the saint made glad thanksgiving and supplied the need of the visitor and of the guests, his companions.

What was this text? The problem becomes increasingly interesting, when we notice that the Vedast text has points of contact not only with the Palatine Gospel, but also with the Commentary of Ephrem Syrus upon the Gospel.

First of all, Ephrem knew about the superfluity of the invited guests: he quotes the Gospel in the form:

'Every man at the first sets forth good wine, after that light wine.'

and then comments on it as follows:

'His wealth did not scorn the poverty of those who could not even set forth light wine to match the number of the invited guests (juxta invitatorum numerum)' Ephr. (ed. Mös. p. 55).

From the sequence of the argument it seems proper to infer that Ephrem had in his text the same reference that we find in the Vedast story and in the Old Latin MSS (*e* and *l*).

Next we notice that the quality of the miraculous vintage is expressed in similar terms in Vedast and in Ephrem. In the former we are told that the saint prays confidently to Him who *at Cana of Galilee* turned water into wine of matchless flavour (*aquam in mirabilis vini convertit saporem*); with the result that his servant came back to report that the wine-jar was running over with the very best wine. When we turn to Ephrem we find that the wine of the miracle was of such delicacy as to surpass in flavour all other wines (*saporis suavitate omnia vini genera superabat*). He calls it regularly *suave*, *suavissimum*. This might be only an attempt to express the 'best wine' of the Gospel; but there is more involved than a transplanted adjective. Ephrem goes on to comment on it as upon a continuous Biblical text. 'In the last days,' says he, 'the one who changed water into delicate wine, is able to restore to *all* created things *a flavour of ineffable sweetness*' ('saporem, cujus dulcedo ineffabilis est'). This implies that Ephrem

had in his text a reference in some detail to the quality of the 'best' wine; and this is very nearly the description that we had in Vedast. From which we infer that both writers, Ephrem and Alcuin, had before them a glossed text, in which stress was laid (1) on the number of the guests;

(2) on the quality of the miraculous vintage. To what author shall we ascribe the supposed glosses? Is it Tatian again? There does not seem to be any trace of the expansions in the Netherlands Harmony. That, however, does not constitute a final disproof of Tatianic origin.

Literature.

THE SON OF MAN.

THIS really characteristic title, which occurs some eighty times in the Gospels, has been a constant subject of discussion among scholars. On the ground that Jesus spoke in Aramaic there has been an increasing tendency, during the last twenty years or more, to lay stress on the Aramaic original of the phrase. In the Aramaic equivalent *bar nāsh* (*ā*), the force of 'the son' had been so weakened by time that the whole expression practically meant nothing more than *man* (*homo*, *Mensch*—not *vir*), and as Jesus described Himself by this title, what meaning could He have intended to convey by it? Twenty years ago Schweitzer, in surveying the course of the discussion, declared that the problem had been solved, but succeeding scholars have differed from him. The problem has now been taken up anew in *Anthropos and Son of Man*, 'a Study in the Religious Syncretism of the Hellenistic Orient,' by Carl H. Kraeling, Ph.D., Instructor at the Lutheran Theological Seminary at Philadelphia (Milford; ros. 6d. net). Dr. Kraeling has set himself to discover the ultimate origin of the title. In his view it goes back beyond its Aramaic usage, or even its occurrence in Ezekiel and in the vision in Dn 7. From his researches, which have taken him far afield, into Mandeian and Manichean religious thought, and into Hellenistic and Gnostic systems, he concludes that the Jewish-Christian 'Son of Man' is but one manifestation of a ubiquitous Oriental figure known in certain syncretistic circles as 'the Anthropos.' Basing his views upon those of Professor R. Reitzenstein of Göttingen, he traces the expression back to the ancient Iranian *gayamaretan*, 'mortal life,' a mythical person originally devoid of a proper name. This Gayomart became known to the people of Mesopotamia probably in pre-Parthian days. By reason of his place in the primordial conflict, he was identified

with Marduk and thus transformed into a man-like deity and primordial champion. In this capacity he was received into Judaism in the second pre-Christian century and furnished the inspiration for the 'man-like one' of Daniel and for the Messianic interpretation which the figure received in the Book of Enoch. The idea developed that the Anthropos was to reappear for the salvation of the soul in the guise of a Divine Saviour, and hence we have first the Adamites, then Christ, and finally Buddha, Zarathustra, and Mani. By adopting the title, Jesus gave expression to the conviction that He was the human messenger in whom the Heavenly Man manifested Himself to save the world. It is doubtful whether these views will be accepted by Biblical scholars, even the most critical. After all, there is little resemblance between the Anthropos to which the author goes back and Jesus' use of the name 'Son of Man.' The former, as admitted, is not a figure of determinative importance, but merely a type of primordial champion and the father-creator of the human race, although Dr. Kraeling holds that elements connecting him with human nature and its redemption became added later on. Jesus' use of the name, on the other hand, seems to be definitely connected with His Ideal Manhood, His Frail Manhood, or His Prophetic Office, and in these aspects it does not appear to have any bearing on Marduk or any other being of anthropogenetic and heroic activities, even though allowances be made for a Judaistic medium. Moreover, we must not overlook the fact that, though Jesus as a rule spoke in Aramaic, it is quite possible that He may sometimes have spoken in Greek, in which case *ὁ υἱὸς τοῦ ἀνθρώπου* may have been the expression used. The book has been prepared with great thoroughness and with a full knowledge of the literature on the subject; and the author's hypothesis, though it may not contain the solution of the Son of Man problem, cannot fail to stimulate

new lines of thought in connexion with it. The book deserves the consideration of every New Testament student.

GREAT MEN AND MOVEMENTS IN ISRAEL.

To Professor Rudolf Kittel, who has done so much for the interpretation of the history and the religion of Israel, has occurred the happy idea of writing that history round the great personalities of Israel. Each chapter of his *Great Men and Movements in Israel* (Williams & Norgate; 15s. net) deals with one or more of the great figures who profoundly affected the political life, the religious thinking, or the literary record of Israel; and, while many of the chapters are devoted to personalities of epoch-making importance, such as Moses, David, Elijah, Jeremiah, Ezra, Nehemiah, Judas the Maccabee, some—and these not the least fascinating—deal with personalities no less important, but whose names we do not know, such as the great narrators familiar to us as the Elohist and more particularly the Yahwist, for whom Kittel has the highest admiration, and the profound and skilful writer to whom we owe the incomparable sketch of the fortunes of David in 2 S 9-20. The Deuteronomic reform is treated with an intimate appreciation of the political as well as the religious forces at work, and in a way which shows that Kittel has not been uninfluenced by the criticism which in the last few years has been so abundantly bestowed upon the Book of Deuteronomy.

All the biographical sketches, which, taken together, constitute a consecutive presentation of the history of Israel covering a thousand years, display not only, as we should expect, a thoroughly sifted appreciation of the recorded facts, but a genuine penetration into the motives of the principal actors. The estimates of character are often refreshingly unconventional. Both Ezra and Nehemiah, for example, we are told, were 'masters of political intrigue.' 'Neither was a really great man; neither was a real genius, nor had unusual greatness of soul or great religious zeal.' Again, the Servant in the 'Servant-songs' of Deutero-Isaiah is held to be not only an individual, but a personal friend of Deutero-Isaiah, who died a martyr's death at the hands of the Babylonian government—an estimate with which assuredly not every one will agree. But the treatment of every problem and character is stimulating and provocative in the best sense of the word.

The translation, which, generally speaking, is

skilfully done, and practically never carries wit it any reminiscence of the idiom of its German original, is curiously marred by some extraordinary blemishes, a few at least of which go to show that a translator must be familiar with the subject-matter, as well as with the language of the book he translates. Only thus can be explained the amusing reference on p. 325 to *Count Wellhausen's* theory (instead of the *Graf-Wellhausen* theory), or the equally amusing reference on p. 210 to 'the descendants of the seven hundred and twenty-two who had remained in the country' after the fall of Samaria (instead of 'those who had remained behind in 722,' i.e. B.C.). Dreadful and indeed inexcusable havoc is wrought upon scores of proper names which are, in the most unaccountable way, erroneously reproduced. Nadab, for example, appears as Nabad, Hazor as Hagor, Jehoash as Jeoash, Tammuz as Tamiz, Sumerian as Sumarian, Duhn as Duhn, de Wette as de Witt, Xenophanes as Xenophon, and so on. It is a great pity that so careful a scholar as Kittel should be so misrepresented by his translators, who otherwise have done their work with care and skill.

ORTHODOXY.

A veritable feast of good things, at which taste of the most diverse kind may be satisfied, is furnished by the Rev. E. H. Archer-Shepherd's *Orthodox Religion in the Light of To-day* (Rivingtons). The wide range of the discussion is suggested by the sub-title, 'Studies in Evolution, The Higher Criticism, Apologetics, Christology, and Other Subjects.' The work is the ripe fruitage of much meditation in many fields, and the writer has been careful to acquaint himself so thoroughly with the facts both of the Physical Sciences and of Biblical Criticism that his words cannot fail to carry real weight with Christian men who respect orthodoxy and who yet share with conviction the intellectual inheritance of their own day.

Mr. Archer-Shepherd is fully persuaded of the truth of evolution, and yet equally persuaded that it does not destroy the Christian doctrine of the Fall, though he thinks that in this connexion 'Paradise Lost' has probably done more harm to Christianity than anything ever written in the name of science. The writer is at once orthodox and modern: he does not hesitate to say that Biblical chronology is often hopelessly at fault, and that the frank acceptance of the critical view of the Old Testament 'might gain many a recruit for the ministry, and also might save many a one

from making shipwreck of his faith.' But he has a clear eye for all that is essentially Christian; and the Incarnation and the Resurrection are to him of very special importance; these things 'as miracles stand upon a different plane from the supernatural occurrences which are said to have attended them.' But while some of the 'miracles' in the Old Testament may just be poetry, some of the recorded miracles of our Lord cannot, he believes, be accounted for on a naturalistic hypothesis. 'If He was really a supernatural person, it is not difficult to believe that His presence would be accompanied by supernatural occurrences.' Particularly refreshing are his outspoken words on the Real Presence. 'If,' he says, 'a duly qualified minister of Christ, by duly pronouncing with right intention the words of institution, could cause bread and wine to become really in themselves Christ's Body and Blood, then there would be a sudden change in the elements . . . and this would happen not once, nor twice, but as often as a Consecration took place; and God would be working in a manner contrary to the greatest of His own general laws . . . whereas God ever works slowly and gradually, by a process of becoming, through growth and decay.' Mr. Archer-Shepherd is equally at home in discussing the Mystery of Pain, the Nature of Inspiration, the Virgin Birth, and the Date of the Pentateuch, and he has profound and pertinent things to say about them all. If, as he says, 'there are many in Christendom who are in the Stone Age of religion,' that will certainly not be the fault of Mr. Archer-Shepherd.

THE HISTORICAL BACKGROUND OF EARLY CHRISTIANITY.

Professor S. Angus of the University of Sydney has been for years a diligent student of the environment of early Christianity. He has already published two studies in this field, and now comes his most important contribution to it, *The Religious Quests of the Græco-Roman World* (Murray; 15s. net). In this work the attempt is made not only to interpret the Græco-Roman period (from Alexander the Great to Constantine), but also to include many citations and references from ancient records. And we may say without exaggeration that the work is a monument of industrious and painstaking scholarship.

As for its contents, it begins with a sketch of the religious outlook of the Græco-Roman age, which is represented as a serious, brooding, emotional, even sentimental age, but not an age of darkness

and despair. Its dominant conceptions of salvation are described, as also its chief 'religious refuges' (Judaism, Greek moral and mystical philosophy, the mystery-religions, and Christianity). The unhappy record of the relations of Christianity to the ancient culture is also considered in this first section: 'Christianity acted in much the same way to its old home as Israel did to Egypt, from which it brought the cult of the golden calves but left the doctrine of immortality.'

The second section deals chiefly with the development within Christianity of magical and sacramentarian beliefs and practices. 'In the first centuries magic secured such a hold in ecclesiastical Christianity as was not relaxed for centuries; it lingers still in theological niches, where its presence is concealed by a refusal to ask questions.' 'The sacraments have not yet recovered from their implication in the barbarisation of Europe on the passing of classical culture.' The relation of St. Paul and the Fourth Gospel to sacramentarianism is here discussed; it is maintained that the Fourth Gospel, more than any New Testament writing, has promoted the sacramentarian cause.

The third section treats informatively of astralism, of which little is said in the ordinary text-books, although it was, in Boll's words, 'the scientific theology of waning heathenism'; and the fourth section of the Hermetic religion, of whose influence upon Christianity we are beginning to hear a good deal, although, as Scott says, there is no trace in *Hermetica* of a Saviour in the Christian sense.

The final sections consider the relations in the Græco-Roman era between Gnosticism and Christianity, and between Religion and Healing. This last is also a subject of present-day interest, and the chapter on it might well have been extended; and it looks as though Dr. Angus would gladly have pursued the discussion further.

Which leads us to offer two general, but minor, criticisms. The first is that the book comes too abruptly to a close, and the second that the author is sometimes too insistent upon his theological point of view; after all, it is primarily an historical work.

THE TITLED BIBLE.

Hitherto little has been known of the meaning and use of the Hebrew Tittles or Taggin. These consist of little strokes over, under, or at the side of some of the letters, mostly in the Scrolls. In many cases they assume the form of curves or ringlets above the letters and twists inside them.

They have been constantly regarded by sages and rabbis as of equal Divine origin with the Law itself, though to the ordinary reader they seem to be mere ornaments with no object or purpose. Our main knowledge of them so far has been derived from Talmudic and Rabbinic literature, and especially from two outstanding documents, namely, the *Sefer Taggin*, which was incorporated into the *Mahazor Vitry* of the twelfth century, and the *Kiryat Sefer* of Meiri. These were manuals or guides to direct the Scribes when and how to place the Tittles. In *The Titled Bible: A Model Codex of the Pentateuch* (Maggs Bros.; £25), by the Very Rev. Dr. Moses Gaster, late Chief Rabbi of the Sephardic Communities, we have now a thoroughly competent dissertation on the history of the Tittles, their origin, date, and significance, with four hundred and eighty-nine collotype facsimile plates of a Model Codex of date about A.D. 1350, discovered by him in Central Asia and now forming No. 85 of the Gaster Collection in the British Museum. The learned Rabbi, in an interesting critical introduction, has used his vast Hebrew knowledge to determine as far as possible the meaning of these Tittles and other signs. They were not merely ornamental strokes, but carried with them some deeper meaning, Midrashic, allegorical, or symbolical. Modern science is now turning, as he tells us, to minute things, and in the atom a whole solar system has been revealed. So it may happen that by the discovery of this manuscript, with its numerous Tittles, which Dr. Gaster believes to be the only Model Codex (*i.e.* used by Scribes as a model for copying) that has been preserved so far, some of the old problems connected with Hebrew tradition and writing may be brought nearer to solution. Among other things, Dr. Gaster discusses the difference between the Pentateuch in its book form (*i.e.* the so-called Masoretic text) and the Scroll with its special characteristics. He seeks to place the Scroll for the first time in its proper perspective, claiming for it the higher antiquity. He surveys anew, from a different point of view, the activity of the Soferim or Scribes of old, of which very little is known. He brings within the compass of his investigation the connexion between the Written Law and the Oral Tradition, as well as the beginnings of the Masora and the origin of the Biblical accents. He traces the history of the Tittles from the Talmud down to the sixteenth century, and gives in full all the texts from Maimonides onwards both in Hebrew and in English translation. At the close of the introduction he indicates a way for the

classification and dating of Scrolls of which no one has hitherto thought, and thus points to the possibility of constructing an Archetype of the Pentateuch. He has been studying all such questions, he informs us, for forty years, and collecting materials on them, and he has certainly given us a unique and valuable work which will largely serve towards the elucidation of many problems connected with Biblical traditions and their development. It is clear that, unless great antiquity and importance had been attached to the Tittles, they would never have been allowed to be introduced into the Sacred Scrolls, which were regarded as absolutely inviolable. The plates are beautifully done, and the volume is indispensable to all Biblical scholars who are interested in this new and promising field of investigation.

DR. GLOVER ON THE INFLUENCE OF CHRIST.

What is it that gives such fascination to anything Dr. Glover writes? Whatever he writes about, he is always 'as interesting as a novel.' Perhaps it is his allusiveness. He knows so much of out-of-the-way literature that the knowledge is always escaping to illuminate some point or other. A full mind that wears its learning lightly and never bludgeons the reader with heavy facts is a delightful companion in a book. And then Dr. Glover has a gift for phrases that sum up a situation or a personality, and linger in the mind. Here are some from his latest book, *The Influence of Christ in the Ancient World* (Cambridge University Press; 5s. net): 'If you look back over the centuries, the Christian religion stabilises society without sterilising it'; about the apocalypticist, 'when it comes to moral issues he must jog the elbow of God and try to hurry Him'; of the Jew and his inability to keep the Law, 'he made shift with doing his best (a phrase that a man never uses of himself except to surrender with).'

The thesis of this charming, thoughtful, and informing book is that Jesus came to the world as a liberating force, at once in virtue of the factors He was to teach men to recognize and of the personality He was. The book gives us under five heads, 'Society,' 'Thought,' 'Character,' 'Life or Death?' and 'God,' first a picture of the ancient world, and then a picture of what Christ did for it. There are probably few living men better able to show us the world of Christ's day (and before His day); and here we see it as it was, its loss of nerve, its gropings, its habits of thought,

its philosophies, and over against this the Liberator who came 'not to destroy but to develop,' who asked so much of man and gave the power to achieve. Christ did much to bring hope to the world, but not by the story of His life or the preaching of His followers. He helped the world most, and the faith spread, by the power and peace men saw in Christians. So Dr. Glover shows us in one of the most moving passages in his book, a book which it has been a joy to read and to praise.

MOULTON'S GRAMMAR.

At last, with the publication of Part iii., the second volume of Moulton's *Grammar of New Testament Greek* (T. & T. Clark) is brought to a close. Part i. ('Sounds and Writing') appeared in 1919 under the editorship of Mr. Wilbert Francis Howard, M.A., B.D., and Part ii. ('Accidence') in 1921. Before his death Dr. Moulton had finished the MS. of Parts i. and ii., and had written the important chapter upon Word-Composition for Part iii. The editor has supplemented this with a chapter on Word-Formation by Suffixes. In writing this chapter he has been indebted in particular to the work in this field of the late Karl Brugmann and Professor Albert Debrunner.

It had been Moulton's intention to furnish his Grammar with an Appendix on Semitisms in the New Testament. This the editor has also supplied, and he has been able to do so in full view of the recent challenge in the works of Torrey, Charles, and Burney of the accepted theory regarding the original language in which the Acts, the Apocalypse, and the Fourth Gospel were written. With the help also of an unpublished thesis by Dr. R. M'Kinlay he has shown instances where an alleged Semitism is an established construction in Mediæval or Modern Greek.

There is an Index to Quotations, an Index of Words and Forms, and an Index of Subjects, all of which have been prepared with great care and represent a vast amount of labour. Indeed, the labour has been so great that Mr. Howard's name is rightly associated with Moulton's on the title-page, and we hope that the great work, so creditable to English scholarship, will be completed before long with the publication of a third volume on Syntax. We should add that the cost of volume II, part iii. is 12s. net.

THE LEGEND OF HELL.

In a flame-coloured volume, embellished with some realistic illustrations, the Rev. Percy Dearmer,

D.D., discourses learnedly and vigorously on *The Legend of Hell* (Cassell; 7s. 6d. net). He does not think that the doctrine of hell, using the word in its plain meaning as a place of everlasting punishment, requires refutation among educated people of to-day, but the taint of it still hangs in the air, and prejudices large sections of people against Christianity. Accordingly, he would do something towards clearing away the taint and removing the prejudice. But his chief motive in writing his book is to show that the charge of having fathered such a doctrine can no longer be brought against Jesus. 'Like the breaking through of the sun after a storm has been the change made in the Legend of Hell by the advance of New Testament scholarship.'

The doctrine of everlasting punishment—in its ordinary, traditional acceptation—is certainly inconsistent with Jesus' general teaching about the Love of God, as it is clearly revolting to the modern conscience, so that, as the late Dean Rashdall has said, we could not accept it in deference to any external authority whatever. It is therefore fortunate for the Church that it has never committed itself, as a whole at any rate, to this 'monstrous legend.'

Origin does not necessarily prejudice validity, but it is at least interesting to learn that hell originated among a downtrodden people, crying for vengeance upon their enemies. It was not derived from the Old Testament, but probably from Zoroastrianism, with which the Jews had come in contact in their exile. And it originated in Judaism, says Dr. Charles, when 'a handful of the pious could not only comfortably believe that God was the God of the Jew alone, and only of a very few of these, but also could imagine that part of their highest bliss in the next world would consist in witnessing the torment of the damned.' It is strange and sad to reflect that this last thought, though repudiated by a more generous Judaism, received permanent expression in Christian theology in the *Summa* of St. Thomas Aquinas.

TWO GOOD BOOKS ON THE GOSPELS.

Canon Anthony C. Deane has already interested and edified the religious public by his previous books on 'How to Enjoy the Bible' and on the Life of Jesus Christ. His most recent essay is, we think, even better: *How to Understand the Gospels* (Hodder & Stoughton; 2s. 6d. net). It would be difficult to find a better popular guide to answer such questions as these: when were the Gospels

written? by whom? are they trustworthy? how were they made? The author is up to date in his knowledge. He is reasonably orthodox; for example, he offers a good defence of the Virgin Birth. He writes easily and engagingly. And, though he avoids, rightly, too much detail, he offers all the information that an intelligent inquirer could ask. There are ten chapters, of which two are devoted to the 'birth' and the 'sources' of the Gospels, and two each to the four Gospels. As evidence of his competence it may be mentioned that he balances the traditional two-document theory of the sources, Mark and Q, against Streeter's four-document hypothesis, and apparently leans towards the latter. But apart from details, this is a thoroughly sound and scholarly book, which will readily appeal to the lay mind and satisfy its thirst for relevant knowledge.

The other book is equally good in its own way, and its way is perhaps a little higher up. Any one who has worked through Canon A. W. F. Blunt's book on the Acts of the Apostles in the Clarendon Bible will be eager to possess his new work on *The Gospel according to Saint Mark* (Milford; 4s. 6d. net). The Commentary on Acts is probably the best short commentary on that book in English and confers distinction on an excellent series. A sound judgment on the Mark book could only be given after a similar detailed use. But after reading the introduction, and testing the commentary, it may be permitted to express the opinion that this latter work is not only on the same admirable lines as the former, but that it will be found to be on as high a level. It is a little disappointing to find Peter's share in Mark rather minimized, but on the whole Peter is credited with a substantial amount. The complicated problems concerning (1) the sources of Mark, and (2) its relation to other Gospels and to Paul, are handled with remarkable lucidity. And the running commentary on the text, which lifts important points into the light and never allows us to lose the wood in the trees, is just what we want. It may be added that there are numerous illustrations, a good map, and a plan of Jerusalem at all its stages. The printing and binding are all we should expect from such publishers.

CHRISTIAN ETHICS.

The hottest and most interesting place upon the field these days is where the onslaught upon Christian ethics is being pressed home with a kind of ferocious energy. That being so, all sound books on the

Christian side are to be given a hearty welcome. Here is another from Dr. F. A. M. Spencer, an old soldier in these wars. *The Theory of Christ's Ethics* (Allen & Unwin; 10s. 6d. net) is an interesting and a thought-provoking, if somewhat uneven, book. No doubt, as at Pentecost, every new generation must hear Christ's message in its own mental language, or else that will, at best, be blown to it faintly as from an alien world. Yet the chapter on the Moralizing of Instincts, in which our author painstakingly translated Christ's teaching into terms of the new psychology, with much talk about complexes and sublimation and the like, leaves it for some of us a great deal less impressive than in its original form. This is a book of a wide range. Its chapter headings form an appetizing menu. And if, once or twice, the fare might have been ampler, usually one is sent upon his way well fed and deftly served.

The Beckley Social Service Lecture has been fortunate in its lecturers, and Dr. W. B. Selbie is, of course, well up to standard. His is a living and a lively mind, that arrests the attention and stings the drowsiest of us broad awake. And in *The Christian Ethic* (Epworth Press; 2s. 6d. net) there are all his usual characteristics. It is merely a booklet of less than a hundred pages. An introduction on the old, old theme of Religion and Morality, and then a plunge into the Christian Ethic and the Individual, the Family, and the State; and so, too soon an end. Yet he touches on many themes—war, education, the ministry of women, birth control, Church and State, authority and freedom, and the like. But, eager though he is in every kind of social energy and service, always it is the winning and ennobling of the individual that is the real and final hope. Dr. Selbie knows his own mind through and through, and throws down his views with confidence in a challenging fashion that compels his reader to keep turning over his own ideas and opinions. Yet he is well aware that to accept ideals in all honesty is one thing, and to see how to live them out another and much harder. 'Christians generally have a rather pathetic confidence in the application of Christian principles as a universal panacea for human ills,' he says, 'but it will not come within the range of practical politics till they are able to answer such questions as how, where, when, and by whom.' This is a rousing little book, but it does not give us very definite answers to these questions; and indeed could hardly do so. For, as he himself admits gratefully, Christ's principles are principles, and not rules.

KANT'S VIEW OF GOD.

A piece of admirable criticism and construction lies before us in *Kant's Conception of God*, by F. E. England, M.A., Ph.D. (Allen & Unwin; 10s. 6d. net). The author aims at showing that Kant's negative conclusions in the metaphysical concept of God do not necessarily follow from the critical principle. Kant, he holds, never quite escaped from the view of the universe characteristic of Leibniz. 'In the critical doctrine as a whole,' there is implied 'the conception of a necessary ground of the world of experience.' The mechanism of Nature must be grounded in a supreme intelligence. The facts of the moral life, especially moral obligation, imply a supreme moral Personality.

In an appendix we have Kant's 'Nova Dilucidatio' for the first time in English. That alone is valuable, but the whole treatise will amply repay study.

Characters and Events, by Mr. John Dewey (Allen & Unwin; 2 vols., 21s. net), contains practically a complete collection of the published articles and essays of this distinguished American psychologist. There are something over a hundred in all. Volume one contains essays on literary subjects, together with articles on events and movements in the Far East. Volume two deals with American thought and life during the War and the years following the War. Inevitably there is much in these essays that appears strangely belated and out of date. The writer himself remarks in one place, 'In the presence of accomplished events, what I wrote a few weeks ago is strangely remote and pallid.' In China especially, where events have been moving with such abnormal swiftness and changes have been so kaleidoscopic, it seems hardly worth while to republish reflections and speculations of ten years ago. This criticism, however, does not apply in the same degree to the American essays, for there we have the interest of watching the procession of events and the fluctuations of feeling through the war years as interpreted by one of the most vigorous and penetrating minds in the country. From this point of view a careful study of these essays would do much to throw light on American mentality and America's attitude to the League of Nations. It need hardly be said that Mr. Dewey, whatever subject he touches on, has always something worth saying, and these essays have not only many gems of thought scattered through them, but they are the expression of a consistent philosophy

expounded with a rare breadth of view and with a great wealth of applications in the fields of moral and social life, of national and international relations.

The Rev. Frank Ballard, D.D., has long been acknowledged as a powerful Christian apologist. In *True Catholicism from the Christian Standpoint* (Epworth Press; 1s. net), he takes up his pen in defence of Protestantism. He has decided opinions and the power of expressing them with vigour. He utters a wholesome protest against the surrender to the Church of Rome of the term 'Catholic.' His exposure of the claims of Rome and of the Anglo-Catholics is trenchant, and none the less weighty that it keeps within the bounds of Christian charity.

The After-World of the Poets, by the Rev. Leslie D. Weatherhead, M.A. (Epworth Press; 5s. net), is an exceedingly able and scholarly study of the contribution of the Victorian poets to the development of the idea of immortality. The poets studied are Wordsworth and Shelley, who mark the discarding of orthodox ideas of immortality; Tennyson, from whom comes 'a new projection of Christian thought born of the fear of death'; Arnold, Clough, and Swinburne, who illustrate the contribution of doubt; and finally Browning, with whom we reach 'the climax of development.' A careful analysis is given in each case of the passages relevant to the subject. An introductory essay deals with 'the validity of the poet's contribution to ideas,' and here, perhaps, the writer overstrains the contrast between poetic vision and the more ordinary processes of the mind. The work is of high merit, and will repay the student both of poetry and of religion.

The Hope of the World is the title of a volume of less than a hundred and fifty pages, containing a series of twelve sermons, by the Rev. R. E. Roberts, M.A., Canon Precentor of Leicester and Rector of Ashwell (Wells Gardner; 3s. 6d. net). These sermons are simple in structure, but they contain suggestive thoughts expressed in arresting phrases. 'It may be worth while for our leaders,' he writes, 'to consider whether the task that calls for increased attention at present is not purely evangelistic work in their respective localities.' In support of his message he quotes the words of the Archbishop's Committee's Report on Evangelistic Work. 'If we could focus all the Christian forces in Great Britain upon getting a saint in every

factory in the land, and then put a saint in each room of every factory and shop, we should see a great turning to God before three years were out.'

Lectures on preaching tend to become somewhat wearisome, even to the budding preacher. After all, there are not so many secrets to be shared, and we have had Dale and Stalker and many other great preachers disclosing *their* secrets. So that the lesser men are rather forestalled. Some years ago a Mr. Warrack founded a lectureship on preaching in the Scottish Colleges, and we have had Dr. Gossip, Dr. Black, and Dr. Coffin already on this theme. That would seem to be sufficient. But when we take up the latest Warrack lecture, *Preaching Week by Week*, by the Rev. A. Boyd Scott, M.C., D.D. (Hodder & Stoughton; 6s. net), we do actually find an apologia for the book that holds water. None of the previous lecturers has gone on Dr. Boyd Scott's lines, which are briefly as follows: He divides the year by its various religious seasons, Christmas, Easter, and Whitsuntide. Preaching should lead up to these festivals, and also away from them, preparing for them and carrying down their lessons in applications to life. And so the year is filled up, and no preacher need look round for a theme. To carry this idea out a full lectionary is given for every Sunday in the year. In fact, three years of this are given, and also a place for Harvest and New Year, Armistice Day, Children's Day, and Holy Communion. It is plain that great advantages lie in this plan, and these are carefully and fully discussed, along with other matters like the use of the evening service. In spite of our introductory remarks, we add that the young preacher will receive real help and guidance from these ripe and suggestive pages.

In *Human Nature and Human Survival*, by Mr. Thiselton Mark, D.Lit. (Kingsgate Press; 2s. 6d. net), the writer considers in a brief and popular way the question of man's continuing life from the standpoint of the human sciences, especially of psychology and morals. His argument is built upon the affinity of the soul to the ultimate Reality, its perception of that Reality, and those evidences which go to show that 'the underlying purpose of all things is being fulfilled in man, as well as, in part, by him.' These are considerations which may be found valuable aids to faith, though they might not in themselves have power to create and sustain it. The subject is here treated with admirable lucidity and reverence.

The headmaster of Eton, Dr. Cyril Alington, not long ago published one of the best short books of apologetics we have yet seen, and it was warmly praised in this magazine. He has followed this up by a more informal treatment of the same questions in *Doubts and Difficulties* (Longmans; 5s. net; also in paper covers, 3s. 6d. net). The author is supposed to be staying with a friend, a scientist of decided sceptical tendency. They golf, walk, and motor together, throw books at each other and address one another as 'silly ass!' In this atmosphere the discussion is free of formality, and the points made are made in answer to real difficulties. But the marrow of the book is to be found in the letters addressed to his friend's wife in answer to her questions. These deal with all the questions which an intelligent, rather perplexed, woman of to-day would ask—about the claims of Christ, the Church, the Future, and so on. The exposition is clear, persuasive, reasonable, and broad-minded. Indeed, our only criticism is that Dr. Alington gives too much away to 'the enemy.' This point is made by the Archbishop of York in a Foreword, and it is a sound one. But the book on the whole is excellent. We can say of it what we said of its predecessor, that it is the kind of book to put into the hands of any inquiring and perplexed youth.

Christian Religious Experience (Longmans; cloth, 4s. net; paper covers, 2s. 6d. net), by the Right Rev. Arthur Chandler, D.D., is the first of a new series called 'The Anglican Library of Faith and Thought.' The publication of such a series was suggested by the Literature Committee of the English Church Union. The treatment of the subjects is intended to be positive and expository, not polemical or controversial, and to be suitable for readers of general education desirous of thinking clearly and seriously about the fundamental concerns of religion.

In the first part of the work before us, which is thoughtfully and vigorously written, Dr. Chandler discusses the question of the validity or objective truth of Christian experience ('religious' appears to be a superfluous term in the title), as also the factors which go to form Christian experience.

The second part is occupied with the different forms which Christian experience takes (Aspiration, Discipline, Fellowship), and the different phases through which it passes.

Defining Christian experience as 'the awareness of a relationship of the soul to God,' Dr. Chandler combats the view that Christian experience is prior to, and independent of, intellectual faith. This is

to join with the new psychology and with modernism in exaggerating the subjective side of religion. Belief prompts and objectifies experience, and experience in its turn vitalizes belief. 'Without experience, belief would be sterile dogma; without belief, experience would be a body of private wishes and ego-centric ideas.'

There are few men of to-day with a better title to write with intimate knowledge on *The Adventure of Youth* (Longmans; 4s. net) than Sir Arthur K. Yapp, K.B.E., Deputy-President of the Y.M.C.A. He has had forty years' experience in association with that organization of world-wide ramifications, and latterly has seen its work in all parts of the world. This has brought him into touch with young men in every walk of life beset with temptations and confronted with the difficulties of choosing a career and of qualifying themselves for their future. He tells them he is an optimist where youth is concerned. At the same time he warns them that there is no easy road to success. Merit has a way of finding the road to the top, but it is the way of hard work and sustained effort. They are not to make money the be-all and end-all of life. An infinitely greater thing is character, and the two don't always go together. Sir Arthur Yapp's advice in many forms is both worldly and other-worldly, and always suggestive and eminently helpful. It is the outstanding privilege of the Y.M.C.A. that it has the moulding of so many of the youth of the country and its merit that it stamps its influence upon so many. No young man can read this book without gaining a good deal of its hopeful and helpful stimulus. If youth only knew, he writes, the adventure of adventures is to be found in the service of Jesus and of His Church. During the last two or three years he has noticed a distinct growth of religious feeling among young men, and he thinks the chief problem before the Churches is in finding men with the necessary personality. But is he justified in saying that our Dick Sheppards and Woodbine Willies are few and far between?

We learn that nearly fifty thousand copies of 'Hudson Taylor in Early Years' and 'Hudson Taylor and the China Inland Mission' have been sold since their publication in 1911 and 1918, a striking testimony to the extraordinary impression made upon the religious world by the life story of this most notable man and Christian missionary. It has now been deemed desirable to issue a shorter life in a single volume under the title *Hudson*

Taylor: The Man who believed God. It had been hoped that Dr. and Mrs. Howard Taylor, the authors of the larger volumes, would have undertaken this shorter record, but this was not possible. It has been prepared by another relative, Mr. Marshall Broomhall, M.A., and Dr. Howard Taylor has read the whole of the MS., and it is published for the China Inland Mission by the Religious Tract Society at the popular price of half a crown. Mr. Broomhall is to be congratulated on the skill with which he has done his work. He has written of Hudson Taylor as a hero worshipper. He could not have done otherwise. The heroes and the heroines of the mission field have been many and great-hearted, and Hudson Taylor was one of the greatest. 'And the secret of it all was Hudson Taylor's simple, childlike, unshakable faith in God.'

Born in Barnsley, in the colliery and iron country of South Yorkshire, of Methodist ancestry, he was reared in a Christian home. At the age of nineteen he had an overwhelming assurance of a Divine vocation. 'It was as though he heard the voice of God Himself saying to his inmost soul, "Then go for Me to China!"' This was the conviction and the inspiration of his life. What could have seemed a more hopeless quest than that a young man just come of age should go out to China to undertake the evangelization of that huge territory with its teeming population? But young Hudson Taylor landed in Shanghai, an absolute stranger in a strange land, as the appointed missionary of the Chinese Evangelization Society, which was not too generous in its supply of funds for so big a task. Many times in his life Hudson Taylor was reduced to the last penny, but always he found the money forthcoming just when he was in the direst straits. It is unnecessary to repeat the story of the young missionary and his younger wife who could rejoice with joy unspeakable over one convert, and over three converts, and who were destined later to lay the foundations of the China Inland Mission which was to establish Protestant schools and missions in every one of the vast provinces of the Chinese Empire. He summed up his faith and the basis of the mission in these few words: 'There is a living God who has spoken in the Bible. He means what He says and will do all He has promised.' To him the Bible and New Testament was the 'Book of Certainties.' He suffered incredible privation, frequent and severe attacks of illness, the bereavement of wife and children, but nothing could shake his faith in the absolute certainty of Divine things. How marvelously this faith was justified by results is made

abundantly clear in this admirable volume. Where the larger volumes are not to be found this ought to have a place in every minister's library and to be well thumbed from cover to cover.

The Boxer rebellion cost the China Inland Mission many valuable lives, yet thanks to Hudson Taylor's energy it weathered that storm. Now that the revolution of recent years has again affected the whole country it is impossible to foresee what its effect on the work of Christian missions will ultimately be.

A pleasant little book has been written by Dr. F. R. M. Hitchcock on *Christ's Answers to our Questions* (R.T.S.; 1s. 6d. net). The questions are: What can I know? What shall I do? and What may I hope? The answers occupy half the book; the other half deals with chapters on 'In Christ,' 'For Christ,' and 'To Christ.' There is nothing very striking or original in the book. But it is earnest and edifying, and will help and reassure those who do not ask anything strenuous in their reading.

The period of four centuries lying between Malachi and Matthew has been receiving much attention from scholars, and rightly so, for it is of great importance for the true understanding of the New Testament; and those who would like to have in brief compass a bright and popular, yet reliable, survey of the life and literature of this 'period of the connections' may be recommended to read *The Bridge between the Testaments* (Scribner's; 7s. 6d. net), by Mr. Henry Kendall Booth. This author well succeeds in his aim of making the 'silent centuries,' as they have been misnamed, live again before his readers. And his book is much more than an 'introduction' to the Apocryphal Literature.

It begins with an historical survey of the period between the Testaments, gives an account of Eastern Judaism and its conservative and reactionary tendencies, then of Western Judaism and its subjection to Greek culture, and follows this up with a description of the Temple and the Synagogue, the progenitors of liturgical and non-liturgical churches respectively. The 'introduction' to the literature of the era, both canonical and non-canonical, is very useful, and the concluding chapters on the Unseen World and the Hope of the Centuries serve to complete the 'bridge.'

From the other side of the water comes a book with the curious title *The Man who dared to be God*.

The author is the Rev. Robert Norwood, rector of St. Bartholomew's Church, New York (Scribner's; 10s. 6d. net). It is 'a story of Jesus,' and is in parts a sort of reconstruction. Such imaginative treatment of the gospel facts is, on the whole, to be discouraged unless it abides closely by ascertained truth. In the present case there is not much to find fault with. Neither is there very much to commend in any extreme degree. It is the humanity of Jesus that is portrayed. And that is to the good. But it is going very much too far to say of Jesus that He 'met with ease the crisis of adolescence, lifting up the glorious vitality of His manhood to that love which might one day be His to share with a woman. . . . He had an Oriental's pride of family, and looked without evasion upon the day when His father's name would be handed on by Him to posterity through His children'!

There is no place in the world that is more absorbed in problems of education than America, and especially in problems of religious education. America has no State system of religious training, of course. And this has driven the Churches to consider how that vast and various population is to be taught about God. There is a great deal of useful research work going on in American colleges, and the 'Project' principle is one result of that. It seems to have taken complete possession of American minds, so that hardly a book comes our way on this subject from the other side that is not founded on this principle. That might almost be said of the latest work, *What is Christian Education?* by Dr. George A. Coe (Scribner's; 10s. 6d. net). Almost, but not quite. For Dr. Coe takes a wider view. Let it be said, however, first that Dr. Coe is one of the best known educationists in America. No list of his writings is given in this volume, but they are numerous, and they have a great reputation. In the present work the author surveys the whole field, and his main thesis is as follows. In the past, education has been *transmissive*. That is to say, teachers have confined themselves to handing on to children the heritage of the past, in the case of religious education this means the Bible. What is needed to-day is *creative* education. Formerly education was material-centred. To-day it must be pupil-centred. The day of transmissive education is gone. The real principle of creative education is personality, and the aim is to develop the possibilities of personality.

All this (which, baldly stated, does not sound

novel) is expounded at great length, through a large volume of nearly three hundred pages. Of course, there is more than merely this one contention. The whole subject is dealt with, but what has been said is the upshot. And of course the 'Project' principle occupies a large place, 'life-situations' and all that. The book is well worth reading, though it might have been shorter without disadvantage. Even its length and repetitions, however, serve to impress more firmly its central contention.

In 'The Christian Year' last month there was a short study on 'Catholicity of Mind.' This was taken from a sermon by the Rev. L. J. Baggott, M.A., Rector of Newcastle-under-Lyme, which appeared in *Religion of the New Era*, one of the latest volumes of Messrs. Stockwell's 'Peoples' Pulpit' (2s. 6d. net). There have been added lately to this cheap and good little series *Searching Sayings of Jesus*, by the Rev. J. E. Compton; *Faith Healing*, by the Rev. Alexander Hodge, B.A., B.D., Ph.D.; *The Puritan Heritage*, by the Rev. Ernest E. Johnston; *Christian Agnosticism*, by the Rev. F. H. Ballard, M.A.; *The Eternal Purpose*, by the Rev. R. Armstrong; *How to Handle Life*, by the Rev. Gwilym Rees, M.A.; *The Garden before the Cross*, by the Rev. John Bevan; *A Great Nation*, by the Rev. W. L. Stephen, M.A.; and *The Kingdom of God*, by the Lord Bishop of Durham.

The United Council for Missionary Education has just published through the Student Christian Movement the ninth of its series of new missionary biographies. This is the record of the notable work of *Tucker of Uganda, Artist and Apostle* (5s. net). It has been prepared by the Rev. Arthur P. Shepherd, B.D., of Leicester, and Lord Davidson of Lambeth has written a Preface full of praise of 'a Christian statesman endowed with unusual width of vision and with a penetrating power of loyal Christian judgment.' Bishop Tucker had himself published the story of his 'Eighteen Years in Uganda,' and his biography rather gains than loses by the lapse of fifteen years since his death, for now we see the remarkable strides of the Christian civilization of which Mackay of Uganda, and later Bishop Tucker, laid the first corner-stones in the region of that great inland sea, Lake Victoria. The son of a father and mother who were artists, and himself an artist who had had his paintings hung on the line in the Royal Academy, Alfred Tucker nevertheless decided, despite all opposition, that the Church was to be his vocation.

His heart was always hankering after Africa, and to Central Africa he was sent as leader of a party, already on its way to Uganda. Bishop Hannington had been murdered; his successor, Bishop Parker, had died; but these untoward events, instead of discouraging Tucker, only made him more eager to stand in the breach, though this meant leaving his young wife and child at home. He set out from the coast on his eight hundred miles tramp to his destination, a young man of quite exceptional vigour, but when at last the bishop reached Uganda he was nearly blind and so weak that he had to be carried in a hammock. Less than a year ago, so great has been the change since 1890, the Prince of Wales, when he heard of the King's illness, was able to cover the distance by railway in a couple of days, and without risk of any kind. When the British Government decided to take over the Protectorate, Uganda became a different country. With the new control, came peace and prosperity. Two days after the bishop's return from a visit to England, he preached to six thousand men and women in the fine cathedral built by native labour, two thousand of them seated in the open air through lack of space.

It is a fascinating narrative from beginning to end that Mr. Shepherd has written of the wonderful development of the Uganda Church under Bishop Tucker's enthusiastic, far-sighted, and self-sacrificing leadership. One of the most notable among his visitors was Mr. Winston Churchill, then Under-Secretary of State for the Colonies, who was so greatly impressed by all he saw that he afterwards wrote of it in glowing terms. Failing health alone compelled Bishop Tucker's resignation. When I leave Uganda, he said, the one man I shall envy will be my successor.

The Unity of Body and Soul (S.C.M.; 8s. 6d. net), by Dr. F. Townley Lord, develops a view of human personality which links body and soul together in the varied experience of life, the approach to human personality being from the side of the body rather than the side of the soul. The book begins by showing that the Hebrew and Christian Scriptures attach much importance to the body in their doctrine of man, and that this tendency of thought perpetuates itself in the history of the Church, despite the essential spiritual emphasis of Christian teaching. The contribution of modern thought is then considered, and the conclusion reached that in view of the 'biological approach' to the study of human personality the bodily factors in human life must receive careful attention in a modern Christian

anthropology. Finally, the normal activities of human life are considered in the light of the Christian position established.

The work is the substance of a thesis accepted by the University of London for the degree of D.D., and is obviously the product of much careful reading. It is usefully informative on the historical side, and succeeds in giving its subject a wide setting in the history of thought. The concluding section, dealing with such subjects as bodily culture, the achievement of personality, and the gates of death, if of little constructive value, opens up some interesting discussions. It is a book well worthy of a place on the book-shelves of the student of Christian thought.

Within recent years excavations in Palestine, Egypt, and other eastern lands have revealed treasures that throw considerable light on the New Testament. It is now possible to picture with some degree of accuracy the daily life of the people among whom Jesus and His apostles lived and worked. In *Treasures of the Dust* (S.C.M.; 4s. 6d. net) we have an account of recent excavation of this nature from the pen of a Dutch theological professor, Dr. M. Van Rhyn, of the University of Utrecht. The book, which has been translated into English by Winifrede T. Thompson, contains the story of present-day archaeological research so far as it bears upon Biblical interpretation and history. Though a good deal of the information given exists in English already, there is much that will be new to those who are not versed in the untranslated works of German and Dutch scholars. The standpoint is moderately conservative, and the author seeks to confirm the textual integrity and historical trustworthiness of the New Testament records. The view is adopted that all the New Testament writings (with the possible exception of 2 Peter) may be assigned to the first century. The book avoids technicalities, and is intended for the general reader. It is an excellent one to put into the hands of those who desire a knowledge of the recent numerous discoveries in New Testament study.

Our Economic Morality, by Professor Harry F. Ward (Williams & Norgate; 8s. 6d. net), is of the nature of a big pamphlet directed against the short-comings of the capitalistic system as it has developed in America. In the preface the writer says, perhaps without sufficient reason, that 'in most of the English-speaking world, certainly in England . . . much that is here written would

be superfluous.' The full title of the book is *Our Economic Morality and the Ethic of Jesus*, but there is all too little of the exposition of the latter. Whatever the writer's real knowledge of the ethic of Jesus may be, he gives but slight evidence here of patient study or intimate acquaintance with it. Such a superficial and inaccurate remark as that 'the Man who drove the excess profit-takers out of their customary place of business in the outer court of the temple is indeed unknown to most of those who write books about him,' would be unpardonable in a serious historian or scientist. The weakness of Professor Ward's work is that while it abounds in vigorous criticism it contains little that is constructive. It does not carry us far to be told that 'when—following the ethic of Jesus—a man realises his dependence upon all as well as the dependence of all upon him, his relation to the Eternal Spirit becomes just as mutual as his relation to his fellow-men, particularly as he co-operates with cosmic energy in the economic process from which a purely theological religion and its God are excluded.' As a strong protest against the dominance of the almighty dollar this book may serve a useful purpose, but one could have wished that the ethic of Jesus had been more patiently expounded and more persuasively commended.

'The Dark Ages were not so dark but that they could see the next step,' so Rainy used to tell us. Dr. Mellone goes much farther than that, and thinks that they can show us our next step, or rather the next three. *The Message of the Middle Ages to the Modern World* (Lindsey Press; 1s. 6d. net) holds that we are back at a time curiously like those days, and that we may well learn from them—that knowledge is sometimes a terrible thing (what are we going to do with our scientific discoveries, use them for peace or war?); that as the Church then ennobled mere swashbucklery into chivalry, so we must find a moral substitute for war which will storm and hold men's hearts as war has done; and as they sought for a union of Christendom, so must we rise above mere nationalism in some way wiser and better than they found. A slight but interesting little book.

Rev. J. R. Fleming, D.D., continues to write upon Scottish Church History, and the standard of his former books is fully maintained in his most recent one—*The Story of Church Union in Scotland* (James Clarke; 3s. 6d. net). The period dealt with at greatest length is from 1900 to the present year. It is worth special treatment, of course.

The following books have also been received. A notice here does not preclude a fuller one later :

ABINGDON PRESS—J. N. Davies, *Rightly Dividing the Word* (\$2.00).

ALLEN & UNWIN—

W. S. Sadler, *The Truth about Mind Cure* (5s. net).
Charles Gore, *Christ and Society*. Cheap Edition (2s. 6d. net).

J. Klausner, *Jesus of Nazareth*. Second Edition (12s. 6d. net).

J. W. Wheeler-Bennett and M. Fanshawe, *The World Court* (10s. net).

ALLEN—

Sunset and Sunrise, compiled by Cecilia Lady Boston (3s. 6d. net).

A. Wallace, *Blazing New Trails* (2s. 6d. net).

CHURCH MISSIONARY SOCIETY—G. Phillips, *The Missionary's Job* (1s.).

CONSTABLE & Co.—A. W. Hopkinson, *Hope* (3s. 6d. net).

EPWORTH PRESS—F. Ballard, *Protestantism Justified* (1s. net).

WELLS GARDNER—E. A. Forbes, *East of the Chancel and West of the Font* (3s. 6d. net).

HOLBORN PUBLISHING HOUSE—W. Potter, *Thomas Jackson* (2s. 6d. net).

LONGMANS, GREEN & Co.—

R. H. J. Steuart, *The Inward Vision* (5s. net).

Mother St. Paul, *Vita Christi* (5s. net).

ENEAS MACKAY—D. B. Morris, *Robert Louis Stevenson and the Scottish Highlanders* (5s. net).

MARSHALL, MORGAN & SCOTT—

Charlotte Bacon, *Where East meets West in China* (2s. 6d. net).

J. Macbeath, *The Face of Christ*. New and Revised Edition (3s. 6d. net).

P. W. Thompson, *The Whole Tithe*. Popular Edition (5s. net).

MILFORD—*The Four Gospels and the Acts of the Apostles in the A.V.* (2s. net).

MURRAY—R. H. Tawney, *Religion and the Rise of Capitalism*. Cheaper Edition (6s. net).

NATIONAL SUNDAY SCHOOL UNION—E. H. Hayes, *More Yarns on Social Pioneers* (1s. net).

PICKERING & INGLIS—

J. Smith, *Handfuls on Purpose*, vol. x. (4s. net).

G. Goodman, *Great Truths Simply Stated* (2s. 6d. net).

Seeing the Way to Heaven. Edited Hy. Pickering (3s. net).

RELIGIOUS TRACT SOCIETY—

Edna V. Rowlingson, *Gathered Grain* (2s. 6d. net).

W. J. Henderson, *The Pattern Boyhood* (2s. net).

Constance L. Maynard, *The Fourfold Way* (2s. net).

Mrs. G. R. Harding Wood, *The Women's Hour* (2s. net).

FLEMING H. REVELL Co.—G. Campbell Morgan, *The Gospel according to Mark*. Second Edition (\$2.50).

SKEFFINGTON & SON LTD.—H. van Cooten, *The Driving Force in Christianity* (1s. net).

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE—*Good Friday : A Manual for the Clergy* (4s. net).

S. K. Hutton, *An Eskimo Village* (2s. 6d. net).

Synoptic Indications of the Visits of Jesus to Jerusalem.

By E. J. COOK, B.LITT.(OXON.).

PROFESSOR C. J. CADOUX, in an article in one of the last issues of the *Expositor*,¹ pointed out the fact that the so-called 'Longer Interpolation' of Luke contains indications which make it impossible for us to accept it as the account of a more or less leisurely journey of Jesus from Galilee to His final Passover at Jerusalem. It seems, rather, to be a collection of incidents which happened on one or more previous visits and which have been grouped here after having had all definite marks of place and time removed. Professor Cadoux thinks these indications sufficient to show that the Johannine

¹ March, 1925.

Feast-Visit chronology has some support in the source which Luke incorporated in the 'Greater Interpolation.'

The article is most valuable as far as it goes. But its weakness lies in the equating of the first Lucan indication of a previous visit to Jerusalem with the second (omitting the Passover of Jn 2^{13f.}) visit recorded in the Fourth Gospel, a thing which, as we shall see later, does not seem to be necessary ; and secondly, in a failure to find in Mark any indication of a previous visit.

Before beginning a discussion of the Marcan and Lucan material, it would, perhaps, be well to outline

briefly the Johannine account of the Feast-Visits as a basis for our study.

I. The first visit (excepting the Passover of chapter 2, to which there is clearly no Synoptic parallel) recorded by the Fourth Gospel is that to the unnamed feast of chapter 5 (which ought evidently to be transposed with chapter 6¹), probably Pentecost or possibly the Passover, mentioned in chapter 6, as being at hand. This comes after the collapse of the Galilean ministry, which has been produced by Jesus' announcement of His Messiahship and the meaning which He attaches to the term 'Messiah.' The purpose of the visit is the presentation of His claims to the religious leaders of the Jewish people. In such a case it is more than likely that Jesus would remove from His journey any elements of secrecy, if, indeed, He did not surround it with a certain amount of publicity.

The attack made on Jesus during the Feast, while finding its occasion in the healing of the infirm man on the Sabbath, was definitely induced by His claim to a unique relation with God, which the *Jews* interpreted as involving personal independence (Jn 5^{6, 18}). Thus the meaning of His works and their relation to the works of God seem to furnish the chief note of His teaching and the main cause of the irritation of the religious leaders on the occasion of this Feast.

II. The second visit to the Feast of Tabernacles (Jn 7^{1-14, 25-52, 821-59, 9, 10¹⁹⁻²¹}) is deliberately surrounded with secrecy, as is evidenced by the impression which Jesus gives to His brethren that He would take His time (if, indeed, He should go at all), by the questioning among the people (Jn 7¹⁴), and the sudden appearance among them.

The character of the discussion and teaching during this Feast may be summarized as being a development over the previous one in that Jesus, while still maintaining His claim of unique relationship with God, advances to a disclosure of the sinful condition of the Jewish religious leaders (Jn 8^{21-24, 839-41}), which was the real cause of their hostility to Him. This denunciation of their sin, however, does not seem to have aroused their fury to the same extent as His claim of unique relation to God and His denial that they have any real covenant connexion with the Father (8³⁰⁻⁵⁹).

III. The visit to the Feast of Dedication (chap. 10) has little in the way of definite individual characteristics, and the teaching makes little advance over that of the previous visit.

¹ Cf. Bernard, *ICC* on 'St. John,' vol. i. pp. xvii-xviii.

IV. The final visit to the Passover of the Passion is related by all four Gospels.

In regard to Luke, the indications of visits to Jerusalem before the final Passover, which Professor Cadoux finds in the 'Greater Interpolation,' are as follows:

- 9⁵¹⁻⁵⁶ Jesus starts for Jerusalem and enters Samaritan territory.
- 9⁵⁷ He and His company are still on the road.
- 10¹⁻²⁰ The mission and return of the Seventy.
- 9²⁹⁻³⁷ The Parable of the Good Samaritan, with its notice of the Jerusalem-Jericho road.
- 10³⁸⁻⁴² Jesus is at the home of Mary and Martha, according to Jn 11 at Bethany, about two miles from Jerusalem.
- 11¹ He is in 'a certain place' praying.
- 11⁴⁵⁻⁵² Denunciation of the Jewish persecution of the prophets; perhaps at Jerusalem. Note allusion to the Temple in v.⁵¹.
- 13¹⁻⁵ Call for repentance. Note the mention of sacrifices, Siloam, Jerusalemites, etc.
- 13¹⁰ He teaches in one of the synagogues on the Sabbath.
- 13²² He journeys through cities and villages on His way to Jerusalem.
- 13³¹⁻³⁸ He is warned to flee from Antipas; therefore He is in Galilee or Peræa.
- 14²⁵ Great crowds journey with Him.
- 17¹¹ *En route* to Jerusalem. He passes between Samaria and Galilee, probably toward the Jordan. Note also the Samaritan leper in the immediate connexion.

In these indications Professor Cadoux finds traces of three visits to Jerusalem, viz. (1) Lk 10²⁵⁻¹³⁹; (2) Lk 18⁹⁻¹⁴; (3) The Passover of the Passion. According to his analysis, there is nothing to correspond to the unnamed feast of the Fourth Gospel. He equates (1) with the visit to the Feast of Tabernacles; and (2) with that to Dedication. The difficulty, which Professor Cadoux himself recognizes, is that 'it is hard to recognize in the secret journey of the Fourth Gospel (Tabernacles) the leisurely and public progress described in Luke.'

This difficulty is eliminated if we divide the Lucan somewhat as follows:

- (1) Lk 9⁵¹⁻¹⁰⁴² The unnamed Feast (Pentecost?).
- (2) Lk 11¹⁻¹³⁹ Tabernacles.
- (3) Lk 13²²⁻³³ Dedication.
- (3) Lk 14²⁵⁻¹⁹²⁸ The Final Passover.

Thus the leisurely and public progress of (1) would more or less agree with the conditions which seem to have surrounded the journey to the unnamed feast of Jn 5. The distinction between (2) and (3) need not be stressed, since, as we saw, there was

little change in the attitude either of Jesus or of His opponents between Tabernacles and Dedication.

The question of Mark's knowledge of more than one visit of Jesus to Jerusalem is rather more subjective than even that of Luke, which we have been considering. It seems quite certain that, as far as the writer (or compiler) of the second Gospel is concerned, he knew of no visit besides the last. But a closer examination of the section, Mk 9^{30ff.}, seems to indicate a knowledge in the sources which the Gospel in its present form does not yield.

The account of Jesus' final departure from Galilee begins at Mk 9³⁰ instead of, as it is generally assumed, at 10¹, and the section Mk 9³⁰⁻⁵⁰ seems to be directed to preparing the disciples for the struggle which Jesus knew would sooner or later come to them, the import of which they could not grasp. The first foretelling of the Passion, the rebuke to the disciples for their rivalry, and the sayings in regard to the seriousness of discipleship all point to this.

At Mk 10¹ there is a distinct notice of the beginning of a journey. Jesus comes from His retirement, crowds are surrounding Him, and His teaching assumes a more general character than in the previous section, 9^{30ff.} There are present Pharisees who, if the incident is in its proper place, must have been sent from Jerusalem for the special purpose not only of discrediting Him as a teacher but of seeking His removal by banishment or death, which is a continuation of the attempts noted in 3²² 7¹. The following incident of the one who inquires concerning the way to inherit eternal life shows that Jesus, in spite of the Pharisees, is still a popular teacher; and the question of Peter concerning rewards makes it clear that the disciples have by no means understood that the visit to Jerusalem has the seriousness which Jesus feels that it may have. The atmosphere of the section, as far as we can determine it, is more or less like that in the Fourth Gospel account of the visit to the unnamed Feast.

At 10³² there is a distinct change in the atmosphere.

Jesus reiterates His statement of the approaching Passion. There is a tenseness and seriousness in the situation which is not evident in the previous verses. The crowds have disappeared. His teaching has lost its general character, and is directed entirely to His disciples, who are 'amazed' and 'afraid'—a quite different attitude from that in the preceding section. There is also an apparently unnecessary restatement of the fact that they are on the way to Jerusalem. This statement, together with the obvious change in the atmosphere, seems to point not to a single connected journey but to two different ones, made on two separate occasions.

From Jericho (Mk 10⁴⁶) Jesus and His disciples travel with the festal pilgrims to Jerusalem.

Thus, although there are no actual references which we can interpret as indications of more than one visit to Jerusalem, yet, when these abrupt changes in the atmosphere of the narrative are so evident, and when they correspond so closely with the Feast-Visits of the Fourth Gospel and the indications in the 'Greater Interpolation' of Luke, it seems likely that underneath the present narrative of Mark the sources indicate a knowledge of the visits which the present Gospel does not show on the surface. These changes in the atmosphere of the narrative seem more reasonable if we look on them as indications of separate journeys rather than as changes during the course of a single journey.

It would be absurd as well as impossible to attempt the making of a complete harmony between Mark, Luke, and John¹ in the matter of the chronology of the Feast-Visits. But these indications, slight as they are, serve to show us that the Fourth Gospel is not merely resorting to a useful fiction as the basis of its chronology, but that there is some sort of a real tradition which knew of Jesus visiting Jerusalem before the Passover of the Passion, and which is to be found in the Synoptics as well as in the Fourth Gospel.

¹ Matthew follows Mark exactly in this section, and does not require separate treatment.

Books that have influenced our Epoch.

Glover's 'Jesus of History.'

By PROFESSOR J. A. ROBERTSON, D.D., ABERDEEN.

WHEN away back about the years 1908-1909 there began to appear in *The Nation* certain articles on the Gospels by an unknown pen, some readers thought a new world of exposition had opened out before them. A penetrating ray of light seemed suddenly to have been flung upon the gospel pages. Rumours by and by emerged concerning the writer's name, for more articles were appearing, of the same type and quality, in *The Constructive Quarterly* and *The Expositor*, and these articles were signed by T. R. Glover. Then there appeared *The Conflict of Religions in the Early Roman Empire*, containing, among other remarkable sketches, a chapter, vivid and striking, on Jesus of Nazareth. By and by we heard that the writer was lecturing on the subject in India. The reading public was prepared for the book that was to follow, and *The Jesus of History* became 'a best seller' soon after its appearance. In particular it captured the student world, and had a widespread influence on university circles.

Here was a book which spoke in a new language to multitudes. It was the work of a mind that had approached the Gospels without preconceptions: the work of one who had come to his task, we felt, from a phase of scepticism, and who looked at the narrative with fresh eyes, making what had failed to be noticed by the over-familiarity of other minds stand out in a new way. In a series of graphic pictures he lit up corner after corner of the narratives, and made them glow with a new, a restored radiance. A fresh breath of reality blows about the story as it is unfolded in these pages. This, indeed, is one of the main achievements of the book. It has, for many, swept away the haunting suggestions of myth and legend with which some theorists would fain invest the gospel narratives. There had been promulgated in this country and in Germany the view that there never was any Jesus, but here was a clear light shining upon the gospel page, making plain to unbiassed eyes the solid fact that lies behind the records. In dealing with the insistence of the modern world upon fact, Dr. Glover says, 'The cynical view that delusion and error in a real world have peculiar power in human affairs may be dismissed. No serious student of history could hold it.' And he makes

clear in this book that the gospel has not lived by reason of the delusion and error involved in the records, but that behind them there is the heart-beat of a great reality. The book has helped to slay the theory that there never was any Jesus.

The other great gain of the book is that it has given us a living and moving picture of the human Jesus. We had long been labouring under the burden of a dogmatic representation of Jesus, laden with conceptions from alien philosophies. The Christ of the Church was far from being Jesus as He actually is. And there was abroad over the land a hunger and thirst for something more human, more accessible. The success of this book is largely due to the fact that it was a timely answer to that demand. We see Jesus in His youth, growing as other children, and in His contact with the world of men, learning obedience by the things which He suffered. And there emerges a Figure sincere, simple, and attractive, intensely real and urgent and pressing in His demands upon men. The great 'Son of Fact,' Dr. Glover finely calls Him, adopting a phrase which Carlyle coined about Luther.

The book itself is built on very simple lines. It opens with a chapter on the 'Study of the Gospels,' in which the author points out that when Paul and Luther and Wesley gave Christ a new emphasis in human affairs, a new era followed the new emphasis. This, he says—and we have to remember that it is as a historian rather than as a theologian that he speaks—is the most striking and outstanding fact in history. There is, he continues, no figure in human history that signifies more. And the reason is that human nature is deeply and intensely spiritual, and Jesus satisfies it at its most spiritual point. Dr. Glover lays down three canons for the study of the Gospels or of Jesus' words. 'First, give the man's words his own meaning; second, make sure of the experience behind the thought; third, ask what type and of what dimensions must the nature be that is capable of that experience and that language.' And he goes on to ask, 'When we make our picture of Christ, does it suggest the Man who has stirred mankind to its depths, and set the world on fire?'

The chapter on 'The Childhood and Youth of

Jesus' is one of the freshest and most interesting in the book. By using the experience of Jesus as it can be gleaned from the Parables he lights up, by many a vivid little sketch, the story of those early days of our Saviour's life.

The chief point in the chapter on 'The Man and His Mind' is the emphasis laid on the instinct which Jesus manifested for reality. Glover calls Him, as we have said, 'the great Son of Fact.'

In the chapter on 'The Teacher and His Disciples,' the author suggests that Christ's method as a Teacher was based on the contagion of personality. 'One loving heart sets another on fire,' he quotes again and again.

The chapters which follow manifest a well-beaten plan. The teaching of Jesus upon God is analysed, and the relation of Jesus to man, His teaching upon man, and upon sin.

The chapter on 'The Choice of the Cross' is one of the least satisfactory in the book. Glover does not make it very clear what was the goal which Jesus set before Himself. But to this we shall return presently.

Then follows a chapter on 'The Christian Church in the Roman Empire,' in which the writer describes the tremendous hold which pagan religions had on the life of the time, and then goes on to demonstrate how this little insignificant sect of the Nazarenes, by their refusal to compromise, ultimately broke down and dissipated a world glutted with pagan deities.

The concluding chapter on 'Jesus in Christian Thought,' is, like 'The Choice of the Cross,' in some respects unsatisfactory. 'The first thing we need to learn,' says Dr. Glover, 'if our criticism of Jesus is to be sound, is that we are not at all so near to Him as we have imagined.' And yet he does little to show the immense distance that lies between Jesus and us. Moreover, he has admitted, earlier in the book, that 'behind the Gospels, simple and objective as they are, is the larger experience of the ever-working Christ.'

The two main defects of the book are these. First, Dr. Glover does not show us the Christ in action, pursuing the line of His supreme purpose, except to an inadequate extent in his chapter on 'The Choice of the Cross.' After all, these are largely impressionistic sketches, and they are most successful when there is some larger background on which to throw the picture, as in the case of his studies of 'The Childhood and Youth of Jesus.' Throughout the book we have only been catching isolated glimpses of Jesus, reacting to His environment, indeed, and not like a statue, fixed and in

cold repose. But no picture of the Christ can be a living unity for us to-day unless we see Him in action, and action dominated by one abiding purpose. Unless we see all the elements in the character of Jesus fused into a whole by His will, by the concentrated passion by which He directed His life to its goal, we have not seen Him aright. We may depict His moral characteristics so as to bring out their flawless perfection, a perfection in which humanity touches, and is one with, the Divine, we may prove beyond any cavil of words the clearness and the constancy of His communion with God, His sense of the presence of God in His life, yet at no point would we be satisfied that we had captured and defined that something about Him which makes Him unique, sets Him over against our life somehow, and constrains us to worship and to adore. We are convinced that the point where we do come face to face with that something is His will, His conviction of a Divine vocation, His passionate and flawless fulfilment of that vocation. His life, in the highest and truest view of it, was the fulfilment of a Divine programme. But more, it was the fulfilment of a programme than which we can conceive of no higher occurring to the mind of God Himself for our world of humanity. It was the fulfilment of the supreme and eternal purpose of God for men. But more still. It was the conscious acceptance and *loyal* fulfilment of that programme. It is in that sense that He is still to us 'the Word,' the highest thought ever conceived in the mind of God, uttered forth at length in time.

And this leads us to the second main defect of the book. It is weak on the side of Christology. Just because Glover does not show us Jesus' life rising on the wings of this mighty purpose he does not show us wherein He partakes of the Divine. If ever the Divine meaning of life leapt out in earthly fields, if ever there was a moment in human history when men, sick for certainty, and tired of the dusty answers of the schools, were able to say, 'the truth about existence, the unveiled heart of the Eternal, is there, and it is too good to be false, God must be like that or there is no God,' it was when they saw this life, 'holiest among the mighty, mightiest among the holy.' If ever men confess faith in God with unflinching conviction to-day, it is in presence of this Life which still haunts the world and refuses to be done with it.

He is still everywhere in the world, a strange, persistent visitor, knocking at the doors of the human conscience and the human heart. And until He brings God into our material age again,

until we let Him bring the God He believed in, the God He dwelled in completely, the God who dwelled in Him, the God for whom He staked His existence in the grand adventure of an unwearied Love, the God to whom He pledged His unclouded soul, and with whom He kept His word to the end,

the God who never was more manifest among men than on the Cross in the hour of darkness and dereliction and forsaking—we say until our age becomes accessible to that persistent knocking it will find no end to its restlessness nor any healing for its sin and its despair.

The Peace of Jesus.

BY THE REVEREND ALEXANDER SMALL, B.D., BOREHAM WOOD, HERTS.

THE world is war-weary; the peoples desire peace. The hopes of men rise each time a fresh peace pact is signed. We must be grateful for every endeavour on the part of men to make war a thing of the past, and to bring about a universal peace; yet there is a real danger if we pin our faith to peace pacts, or, indeed, if we rely on any machinery to bring that permanent peace for which our hearts long. World-wide peace will be secured only as men more and more enter into the peace of which Jesus speaks, which is not of this world. Jesus, in the words of the text, contrasts the peace of the world with the peace that He is able to give. Let us try to discover wherein the difference lies.

1. *The Peace of the World.*—The peace of the world rests on financial security. That is a peace for which to some extent we all long. There is no gainsaying the fact that the possession of money and what money can buy does bring a certain peace of mind. If we know that all the money that we may require to meet our material needs will assuredly be forthcoming, we are saved from many an anxious moment, from many a sleepless night. If we can look forward to old age knowing that it is provided for, or be certain that in the event of sickness or accident we shall have sufficient for our needs, we enjoy a sense of security that brings with it quietness of mind. It is the knowledge that men seek this peace of mind that has brought insurance and assurance companies into being, and that in recent days has made some daily newspapers provide opportunities for their purchasers to insure against all kinds of contingencies. Yet there is a danger, however wise certain forms of insurance may be, that this endeavour after financial security may make it difficult for us to cultivate a healthy reliance upon God.

There are many who have not had this financial

security in life. They have often wondered how provision was to be made for the future. They have known anxiety. Yet many such, for lack of the peace which the world gives, have sought that deeper and more lasting peace that the world cannot give but which Jesus offers.

Then, again, the peace of the world rests upon force. The presence and show of force do make for a certain kind of peace, whether it be in the form of armies and navies to inspire fear into the hearts of would-be aggressors, or in the form of a police force to preserve law and order in the homeland. The demonstration of force and the consequent fear that it inspires do tend to prevent the outbreak of war or of violence of other kinds. This, however, is true only to a limited extent; and we have all sufficiently long memories to know how inadequate the show of force was in 1914 to ensure even outward peace; and how futile it is to secure a true peace is evident when we realize that a real peace is dependent upon a renewal of the heart of man.

Then, further, the peace that the world offers is the peace of the sheltered life. The world says, 'Look after number one,' 'Don't undertake unnecessary responsibilities,' 'Don't worry about other people, for you will have plenty of worries of your own.' The world urges us to take the path of least resistance, the way of comfort and ease, if we would have peace. It is true we do find a certain kind of peace in this way, but it is a false peace; and carried to the extreme, it leads to an utterly selfish life.

This is the peace that the world offers, the peace of financial security, the peace based on the show of force, and the peace of the sheltered life. Now, says Jesus, as He is about to leave His disciples, 'Peace I leave with you, my peace I give unto

you: not as the world giveth, give I unto you.' In what, then, does this peace of Jesus consist?

2. *The Peace of Jesus.*—First, in contrast to the peace of the world that rests upon financial security, Jesus offers the peace of faith. The peace that comes from the sense of financial security may be disturbed at any time, by a reverse of fortune, by the failure of a bank, by the fall of securities, by bad trade, or by industrial disputes: that peace is not secure. One of the distinguishing marks of this peace of Jesus is that it is not dependent upon outward circumstances, but is secure amid all the circumstances of life. The peace of Jesus comes from a steadfast faith in God; it is not dependent upon outward props, but upon an inward attitude. It depends for its security upon the assurance that God will never fail those that trust in Him. That does not mean that such will never know financial straits, or that they will never be faced by circumstances that seem desperate. They may suffer many a reverse of fortune, they may be in many a difficult position; but their faith in God will keep them in peace because their hearts are stayed upon Him.

With most of us that faith is something for which we strive, something which we hold as an ideal. With Jesus our ideal was real; He had perfect peace because He had perfect faith. That, then, was part of the legacy that He passed on to His disciples, the peace of faith.

Then, as against the peace that the world offers by the demonstration of force, Jesus offers the peace of love. Faith is the attitude of men toward God that brings peace; love is the attitude of men towards their brethren that ensures peace. Love is the only thing that secures peace in human relationships. We know that while there is the outward peace that the show of force brings, hatred may exist alongside of it. If men loved one another, there would be no need of armies and navies; the duties of the police force would be greatly reduced. When love enters our hearts, we have the peace of Jesus, a peace that the world cannot give, a peace permanent and secure.

That was part of the legacy that Jesus bequeathed to His disciples—the peace of love. Jesus possessed it in largest measure; His faith in God was perfect; His love toward men was perfect too. Men sought

to destroy that peace of Jesus by reviling Him, by spitting upon Him, by buffeting Him, and at last by crucifying Him; but the more bitter the opposition, the more intense the hatred, the greater the depths of love that He revealed, and the more secure His peace.

'How much of the unrest of our hearts comes from wrong relationships with others? How much of the misery of our hearts comes from treasured grudges, from the refusal to forgive one who has injured us, from bitterness and ill-will?' 'Peace I leave with you,' says Jesus; and His peace is the peace of love.

Then, lastly, while the world offers us the peace of the sheltered life, Jesus offers us the peace of service, service that involves responsibility, service that takes us out of the calm security of the world's peace into storm and conflict, yet in the midst of it all we may have peace. The sheltered life brings us a false peace, the life of service a true peace. It was that peace that Jesus gave to His disciples, and it was a peace that Jesus possessed in fullest measure.

Jesus did not know the peace of a sheltered life. He never sought escape from responsibilities or from risks that would bring greater security to others. We see nothing of the sheltered life as He goes from place to place ministering to the sick, comforting the sad, facing the fury of the Scribes and Pharisees. There is nothing of the sheltered life as we see Him in Gethsemane and at the Cross, voluntarily chosen; we see the storm breaking in all its fury upon Him. The life of Jesus was a life of fullest possible service.

These words of Jesus were spoken when He was within a few hours of the Cross. How strange they seem to us in that setting: 'Peace I leave with you, my peace I give unto you.' There was no shelter for Him that the world could offer. He might have escaped, but that would have been to be untrue. Jesus found His peace in service to the uttermost, a service that was a complete fulfilment of God's will and that manifested a perfect love for men.

This greatest of all boons in life, peace of mind and heart, Jesus offers to us, as He offered it long ago to His disciples; but it can be ours only as we follow the path of faith, love, and service which He Himself trod before us.

Should 'Things strangled' be omitted from Acts xv. 29?

By HUGH J. SCHONFIELD, LONDON.

IN the course of some recent studies in the Sermon on the Mount I made a discovery, though perhaps this is rather too strong a term, which happens to throw light on the vexed question of the text of the Apostolic decree in Ac 15. The new evidence which I am able to bring forward seems to show that the Western Text is right in omitting 'things strangled' from the number of prohibitions. The late Professor Peake discussed the problem in a recent article.¹

'The question as to the decree and the four prohibitions,' he wrote, 'is one of the most tangled problems in the history of the early Church. There is, in the first place, a serious variation of text. According to the generally accepted text we have apparently three food prohibitions combined with one ethical. But there are very early and important witnesses which omit the reference to "things strangled." If this text is correct, it is still possible to suppose that, apart from the ethical, we have two food prohibitions. But the removal of "things strangled" makes it possible to take all three as ethical, that is, as prohibitions of idolatry, murder, and impurity.'²

It is well known that the evidence of the earliest MSS is against the omission, while the external evidence is in favour. If 'things strangled' is retained, it is very difficult to regard the decree as historical. As Canon Wilson says: 'There is the incongruity, which must have struck every one, of coupling with these food-laws the prohibition of fornication, as if it were on a level with them. There is the unaccountable omission of all mention of circumcision, which from 15⁵ we see was the thing chiefly insisted on. There is the inconsistency of saying in the decree that "they would not trouble them which from among the Gentiles turn to God," and then imposing on them food-laws which there is evidence to show were not generally observed among the Jews of the Dispersion, as seems also to have been admitted by St. Peter (15¹⁰). There is the statement, in the Bezan text, of Ac 21²⁵, "we sent, giving judgment that they should observe nothing of that sort." There is the

strange statement (in 15³¹) that, when the decree was reported at Antioch, "the multitude rejoiced for the consolation." There is the still more inexplicable fact that St. Paul, shortly afterwards, when the question about the eating of meat "sold in the shambles" (1 Co 10²⁵) which had been offered to idols, does not allude to this decree, while he absolutely forbids (1 Co 10^{20, 21}) sharing in idol feasts. And, finally, there is the fact that no Western Father, or apologist, or hostile critic, ever alludes to such a food-law as enjoined on Christians. If it ever existed it was ignored from the first.'³

In his next paragraph the same writer concludes that 'if the words "things strangled" were not in the decree, the natural interpretation of the decree would, beyond all question, have been that it forbade the three great sins of idolatry, murder, and fornication; and was, in fact, a purely moral law.'⁴

Professor Peake found it 'extraordinary that the Gentile disciples should be told that nothing more would be required from them than to abstain from idolatry, murder, and fornication. The reference to murder in particular,' he felt, 'is difficult to accept. It is hardly credible that it should be necessary to prohibit this in Christian Churches.'⁵ He therefore decided 'that the text with four prohibitions is correct, three of these having definitely to do with forbidden forms of food.'⁶

Will not the difficulty be overcome, if it can be proved that it was just these three ethical commandments that were regarded by the Pharisees and by the Lord Jesus Himself as fundamental for society? So we have it already in the Mishnah: 'Captivity enters the world on account of idol-worship, fornication, and bloodshed.'⁷

Elsewhere, it is said, 'Whoso slandereth his neighbour committeth sins as great as idolatry, fornication, and murder.'⁸ And, indeed, so funda-

³ *The Acts of the Apostles, translated from the Codex Bezae*, Introduction, pp. 16-17.

⁴ *Ibid.* Canon Wilson notes the association in Rev 22¹⁵, 'Without are the fornicators, and the murderers, and the idolaters.'

⁵ P. 47.

⁶ P. 48.

⁷ *Aboth*, v. 11.

⁸ *Erech*, fol. xv. B.

¹ 'Paul and the Jewish Christians,' *Bulletin of The John Rylands Library*, Jan. 1929, pp. 31-62.

² P. 45.

mental were these three commandments regarded by the Rabbis in the stress of the times that they declare, 'Any sin denounced by the Law may be committed by a man if his life is threatened, except the sins of idolatry, fornication, and murder.'¹

To the Jewish religious authorities, then, the commandments concerning idolatry, fornication, and murder were *τούτων τῶν ἐπ'ἀνάγκης* 'these compulsory things,' exactly what the Jewish Christian elders and apostles call them in the decree (15²⁸).

The Sermon on the Mount is evidence that this view was held by the Pharisees at an earlier date, for Jesus, in setting forth the righteousness of the Law which should exceed that of the Pharisees, comments first on these very same commandments; murder (Mt 5²¹), fornication (Mt 5²⁷), and idolatry (Mt 5³³). It may be objected that the last deals not with idolatry but oaths. But this is answered by understanding that Jesus condemned swearing on the ground that it indirectly countenanced idolatry. The heathen might suppose, if Jews swore by any created thing, that they too were

¹ *Sanhed.* fol. lxxiv. A.

polytheists. And if Jews accustomed themselves to such oaths they might be led to use the oaths of the heathen as well, and so God's name would be profaned. Hence the Rabbis forbade partnership with a heathen, 'lest at any time the heathen should impose an oath on the Jew, and he be obliged to swear by the heathen's idol; and the Law says (Ex 23¹³), "Make no mention of the name of other gods, neither let it be heard out of thy mouth."'²

We may infer, I think, that Jesus knew of the Pharisee teaching on the fundamental character of these commandments.

Professor Peake admitted that ethical prohibitions would harmonize better with all the circumstances than food-laws, but he was too honest a scholar to adopt this interpretation without a valid reason and merely to evade a difficulty. Perhaps the additional evidence which I have adduced may be found adequate to show that after all there is justification for omitting 'things strangled,' and that on this issue, at any rate, the Western text is to be preferred.

² *Sanhed.* fol. lxiii. B.

In the Study.

Virginitus Puerisque. White Keys and Black.

BY THE REVEREND JAMES S. STEWART, B.D.,
ABERDEEN.

'Making melody in your heart to the Lord.'—Eph 5¹⁹.

Nor long ago there died in New York a very famous African. His name was Aggrey, and he was a negro, one of the blackest of the black. He was a great teacher and a superb orator. Best of all, he was a Christian and a saint. He spent all his days trying to make the black folk and the white folk better friends. He lived for that. There was one illustration he used again and again. 'Think of a piano,' he would say. 'You can play some sort of a tune on the white keys of a piano; you can play some sort of a tune on the black keys; but to produce real harmony you must play both the white and the black keys.' You see? Aggrey meant that the world is God's piano, and God's piano, like every other, has its white notes and its black notes, and inside it the most glorious music

is slumbering, wonderful melodies and harmonies waiting for the great Master to come and bring them out by His touch; and God can play some sort of a tune on the white notes, and some sort of a tune on the black notes, but what God really wants to do is to play a 'Hallelujah Chorus,' and of course for that God needs the white notes and the black notes as well.

Some of you are learning the piano. Think of your scales. They are perfectly horrid things, of course, and you simply can't get your thumb under in time, and that little finger just won't wait for his turn, and majors are dreadfully difficult, and minors are twenty times worse, while as for F sharp minor, why, if you could only meet the man who invented it you would tell him what you thought of him. I know. Still, let us think of scales. If you were to use the white notes only, how many scales do you think you could play? Only one, the scale of C. And if you were to use the black notes only, how many could you play? None at all! But you don't like scales. Nobody does. Well then, let us think of pieces. I wonder if I

could guess the first piece you ever played? 'The Bluebells of Scotland,' wasn't it? Well, you try playing 'The Bluebells of Scotland' without using any black notes at all. You can't! Certainly it only needs one black note, and you suspect that that poor black note must feel like the one black sheep in a flock of white ones, rather lonely and lost and sorry for itself; but all the same you mustn't miss it out, or the melody won't be a melody any longer. And if it is so difficult to find a piece without any black notes, do you think you could find one without any white notes? I think that once Chopin, or Liszt, or some one like that, did compose a piece that could be played on the black keys only, but it must be the only one in existence. It comes to this—you can't get real music at all, unless you use both white keys and black.

That is just like life. Life has its white notes and its black notes, its bright experiences and its dark ones.

Take your Christmas holidays, for instance. 'Oh, if it could only be holidays always!' you say. 'If only there were none of those stupid sums to do at night, no tiresome essays about the adventures of a shilling, no irregular verbs; if only the holidays would never stop, instead of galloping past and being ended almost before we knew they had begun, what a splendid life it would be!' Don't you believe it! A life all holidays would soon have you bored to tears. The melody and the music of it would stop. We need the dark keys of discipline and duty as well as the white keys of laughter and joy.

Or take the weather. 'Why can't the sun always shine?' you complain. 'It was going to have been such a great game last Saturday, and I was picked for the team, and everybody was coming to see the match, and we hardly slept a wink for two whole nights for excitement; and then Saturday came, and down came the rain in torrents, and the game was off. Why can't it be sunshine always?' Well, you know, there are some places where the sun does shine always, or nearly always—the South Sea Islands, for instance. But do you know what they have found about the people there? Most of them are lazy and soft, and their very souls are flabby. But in lands where mists are grey and winds are biting, they breed men of muscle and grit and character. We need the dark days, as well as the bright days, to bring life's music out.

Or take your troubles. Everybody has some. Jesus has said we must have some. But why? 'Why can't I be happy always?' you ask. 'Why

should things sometimes go wrong, and people misunderstand, and life hurt so badly?' Ah, that is just God's fingers straying from the white keys for a little, and touching the black keys. But then the music of your life will be all the deeper for that, and the melody all the more wonderful. Perhaps it may even grow so wonderful that the angels themselves will stoop down to listen to it.

Remember—you can play some sort of a tune on the white keys, and you can play some sort of a tune on the black keys: but both are needed, white keys and black, if you are really to 'make melody in your heart to the Lord.'

Jesus' House: A Christmas Address.

BY THE REVEREND S. GREER, M.A., AYR.

'The Word was made flesh.'—Jn 1¹⁴.

When on holiday you have sometimes gone to see the house where a famous man used to live, and you are greatly thrilled. 'Just think,' you say, as you stand before a plain brick house in Warwickshire, 'Shakespeare lived there,' and, as you enter with the crowd from every part of the world, you reverently take off your cap. Or you are visiting Edinburgh, and having, of course, read *Treasure Island*, and recited 'The Lamp-lighter,' you go to see the house in Heriot Row 'with a lamp before the door,' and you almost imagine you can see at the window the pale, eager face of little Louis Stevenson with wistful eyes watching for 'Leerie going by.' How romantic that makes a house; it's not just a plain house any more, when somebody big has lived in it.

And Jesus came to live at our House—I mean the house that our body is. Think how, at the first Christmas in Bethlehem, He entered the lowly doorway of human life, and dwelt in human flesh, just like ours. Francis Thompson in a lovely child-prayer tells about it:

'Little Jesus, wast Thou shy
Once, and just so small as I? . . .
Hadst Thou ever any toys,
Like us little girls and boys? . . .
Didst Thou kneel at night to pray,
And didst Thou join Thy hands this way? . . .
And did Thy Mother at the night
Kiss Thee, and fold the clothes in right? . . .
Thou canst not have forgotten all
That it feels like to be small . . .
So, a little Child, come down
And hear a child's tongue like Thy own.'

Great artists loved to paint pictures of the Baby Jesus in His Mother's arms, and they always made Him look like the babies of their own country. That was natural, and it is right. Old legends tell of wonderful things which Jesus did when a child: how once, when His mother was thirsty in the desert, He thrust His finger into the sand, and a well of water gushed up. But when we think of Jesus as a Child, we should imagine the dearest little fellow we have ever known. For He lived in our little house of life. And when He had grown up, the love of God looked out of human eyes, and spoke through human lips, and the kindness of God was shown by human hands.

Doesn't that make our body very wonderful and very sacred? 'Your body is a temple,' says the Bible; of course it is, since Jesus inhabited one. Nothing, then, must be permitted that would abuse or defile our body. There are powers and desires in us which must be brought to heel, and held in leash with a strong hand. Frankly, I know of no other way than to hand over control to Christ.

Who is your great hero? Is it Sir Alan Cobham, or that famous cricketer, or well-known footballer, whose exploits you follow with amazed delight? If he were to come to stay with you for even a night, wouldn't you be mighty proud? There would be no living with you at school! And you would develop just the same slight swagger (only not so slight) in your walk, and the same way of holding your head that he had, and your home-folk would smile to note how well you had caught his very accent.

Was there ever a hero like Jesus?—the bravest that ever breathed. He walked straight up to His bitterest enemies, and faced a howling mob without a falter. And He went through torture and death, rather than be unfaithful. What a Comrade He was to those who knew Him; just to have looked in His eyes pulled a fellow together again, and made him feel bold as a lion. The whitest Man who ever lived—how He scorned falsehood, and hated a sham!

And He came to live at our House! We must try to catch His accents. Only courage and kindness must look out at our eyes, for eyes were the windows by which Jesus looked so bravely and gently out upon the world. Only words true and pure must pass our lips, for lips were the door by which His wonderful words went forth to help and to bless. Christmas is Jesus' birthday. People give one another presents then to show how happy they are because He came. What about a gift for

Jesus on His birthday? What about giving Him the gift He most wants—our love and loyalty?

The Christian Year.

FOURTH SUNDAY IN ADVENT.

Waiting upon God.

'My soul waiteth upon God: from him cometh my salvation.'—Ps 62¹.

'In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.'—Is 30¹⁵.

Man has been searching for God since religion dawned, and each one of us has to search for God, if He is to be real in our lives. Religion calls for effort, exploration, experiment. Our spiritual nature has to be trained before it can make adequate response to its spiritual surroundings. But man's search for God is not the deepest truth about religion. Behind man's search for God lies God's search for man. There would have been no religion if God had not from the first implanted in human nature the religious impulse. Having created in man the desire to know Himself, would God have left him without guidance? The picture of God which the Bible offers is of One who seeks to make man a sharer in His truth, who progressively reveals Himself to man according to man's capacity to understand. It is not God's wish to live in isolated splendour. It is His nature to go out of Himself and express Himself in a created universe. Spirit is always creative, and God is Spirit. God, says the Bible, made man in His own image, gave him, that is, a share of the Divine nature, so that he might hold fellowship with his Maker. If that is the basal truth about man, then God must have wanted to make that fellowship as rich as possible. And He did it, as we believe, by giving, not all at once, but gradually, a revelation of Himself. So that behind all human discovery of God lies God's unfolding of Himself. Between man's discovery and God's revelation no sharp line can be drawn.

This thought of the Divine initiative, of God going out to search for man that He may gradually educate him in knowledge of Himself, has important practical consequences for our everyday religious life. It suggests that our highest wisdom may be to follow the advice so often given in the Psalms and 'wait upon God.' A wood or a meadow is full of sounds, which we do not hear if we walk rapidly through them. But if we lie down under a tree or in the long grass and listen, we become aware of this world of varied sound.

So it is with God. He speaks in the secret places of the soul.

Prayer is always effort, for there must be the sustained effort of concentration; but at least as important in prayer as our strivings and wrestlings with God are our deliberate relaxation and quiet expectancy of what He may have to tell us.

It is interesting to note how modern psychology is emphasizing the importance of passivity in the formation of character. We are told that the imagination has proved itself to be stronger than the will, and hence that victory over temptation is not to be had by the road of strenuous struggle and volitional effort. A man, let us suppose, who has been the victim of some evil habit, makes up his mind one day that he will have done with it. He says to himself, 'I will snap this chain which binds me.' But he fails. Psychology tells us that he did the wrong thing in so acting. What he ought to have done was, not to struggle, but to suggest to himself that he was certain to conquer.

Are we right in such a case as this of speaking of a conflict between the will and the imagination? It is doubtful if we are; because the essence of an act of volition is attention. We attend to the thing we want to do, and when we have concentrated our minds long enough upon it, action follows of necessity. Here, before any suggestion of victory can take effect, the man must attend to the suggestion, and that is an act of will. He must steadily hold before his imagination the idea of himself as conqueror. The conflict is not so much one between will and imagination as between two aspects of will, between will as violent struggle, and as quiet attention to an end to be realized. The will is the crown of human personality, and any teaching which minimizes its importance or robs it of its supremacy in the guidance of life is to be deprecated.

Religious teachers have always known that in the up-building of character the negative method of repression is never as effective as the positive method of expansion. We must, of course, pull out the weeds in our lawn if we wish it to be good turf; but it is just as important to see that the grass is sown thickly, so that there is less room for weeds to find foothold.

The unhesitating verdict of Christian experience is that man is not left to struggle alone. 'I can do all things through Christ who strengtheneth me.' St. Paul had no greater certitude in his life than that he was receiving power from Jesus Christ.

Let us assume that to be true, and then see how the situation is changed for the man whose case

we have been discussing. He has struggled painfully and persistently in the past and has failed. Now he is going to adopt the advice of the psychologist and try the more passive method. He is going to suggest to himself that he is already victorious. He is going into the fight, having banished the haunting memories of earlier defeats with the fear which they engender, his imagination filled with the bright vision of himself with a new character, cleansed and attracted by the good. Is that enough? Would not his self-suggestions be far more powerful if he could say to himself, 'I see myself made new by the power of God; I know that, if I open my heart to receive Him, Jesus Christ the Friend of such storm-tossed people as myself will give me His living sympathy and His aid'? To 'wait upon God' is a more effective thing to do than to wait upon an idea of ourselves as renovated characters, once we grant that the Spirit of the Living God can really enter into human personality. Of all the suggestions which we can make to ourselves when we set out to break the fetters of a cramping past, none is more powerful than the suggestion that God is waiting to help us. The suggestion gains, of course, in value in proportion to the adequacy and spirituality of our conception of God. And it is here that Christianity holds the field against all other religions, because of the marvel and attractiveness of its picture of God.

The man who waits upon God is ready to believe that God can really work in his life, can do things in and through him; and he acts upon that belief, not only by having definite times when he deliberately seeks to realize the presence of God, but by preserving, as a master principle of his life, the temper of expectancy.

In the story of St. Paul we have an illustration of the contrast between the two tempers we have been discussing. Before his conversion he was the struggler, trying to keep the whole law, fighting to be 'righteous' by a stern process of self-discipline. After his conversion, though he did not relax his efforts to live up to the higher standard of Christian living, he had taken the momentous step of committing himself to Jesus Christ, as to One who could mould his life and heighten his natural powers. Henceforth, he walks as a man who knows that the secret of noble and happy living lies in putting God first; in trusting Him for what He is, and for what He has done; in waiting upon Him in the quiet confidence that He is a source of life and power.

Not otherwise was it with Jacob when he wrestled.

with his strange opponent in the night by the brook Jabbok. The hour of Jacob's weakness proved to be the hour of his strength: he received the blessing; the blessing of the new name which signified the new character. No more was he to be called Jacob or Deceiver, but Israel or Perseverer with God. When his natural strength was rendered powerless the blessing came. Then, and not till then, could God work in Jacob the change He longed to effect. Jacob had to be passive before God, had to wait upon God, before God could transform him.

In the Lord's Prayer, as has often been pointed out, before we make any petition for ourselves, we are bidden to wait upon God. 'Our Father, which art in heaven.' God is, and He is a Father, and He is in heaven. Heaven is where God is, and if we would draw near to Him in prayer we must first try to be in heaven ourselves, and realize His presence.

Our temper must be one of reverence and awe—the quiet solemnity of the man who is coming into the presence of the Great Father of his spirit. 'Thy kingdom come.' We link ourselves up with the purposes of God. We think of the accomplishment of His will; we want to be one with that will, to have no will of our own, but to put ourselves entirely into His hands that He may use us as His agents. That is the kind of atmosphere in which waiting upon God becomes a reality.¹

CHRISTMAS DAY.

A Christmas Sermon.

'And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.'—Lk 2¹².

When we stand at the source of a great river and see a tiny spring bubbling from the earth, it is difficult to realize how that trickling little fountain can grow into the mighty stream which rolls onward in majestic strength, enriching half a continent with its waters.

A like feeling of difficulty, if not of incongruity, must have been present to the mind of the shepherds when they were told by the angel to look for the Saviour long promised in a place and in circumstances which seemed so incompatible with His greatness; and not only so, but to find in those very circumstances the mark of that Divine Presence and Power for which they looked, and which was to enrich humanity with the waters of spiritual life through all coming time.

¹ V. F. Storr, *The Living God*, 44.

Who among us could have stood by that manger bed, amid those mean surroundings where the brute beasts of the field were gathered for shelter, who among us could have stood there and dared to dream of any future for that child, but a life of obscure toil? But we know that this Infant's name after eighteen centuries is the most potent influence upon earth, and that on this morning throughout the whole world the voice of thanksgiving is rising from millions of souls whose thoughts are turned to Bethlehem. We therefore see in this lowly birth more than is open to the eye of the passing spectator. We see that the swaddling clothes and the manger bed have a deep significance; that they are the sign of something infinitely great which is yet to unfold itself. The first lesson of Christmas Day is, therefore, the all-important lesson that Christ our Saviour is not merely the Son of Mary, but the Eternal Son of God, and though for us He has emptied Himself of His glory, He is still Christ the Lord.

But while this is to be remembered, it is also to be particularly noted how the Divine power of our Saviour is manifested—intimately bound up with the humility and weakness of earth. The Saviour of men must also be a man. He must enter human life not as a superhuman being, but by the natural gate of human birth. He must sound all the depths of human experience. There must be no man or class of men who cannot be reached by His sympathy, or He cannot be a Saviour to them, and therefore we see in the swaddling clothes and the manger a sign of the purpose for which He came. The same sign of humility which marked His birth was present to the end. If the manger at Bethlehem was the cradle of the Eternal, and if through it we see the childhood of man encircled with a halo from heaven, we also see the workshop at Nazareth ennobling human labour, and the Cross on Calvary making suffering Divine.

And so we see that this tendency to express itself in the natural and ordinary forms of life is a characteristic of our Saviour's whole work, and of the gospel which in His name we preach. This indeed is the deepest sign of its Divinity. It comes to us in the garb of common life. It is brought to us in great simplicity in swaddling clothes, and because of its humiliation it wins its way to the hearts of common men and is felt by them to be Divine.

What is thus true of Christ and of the work which He came to do is also true more generally of all spiritual realities. They come to us under natural forms, but the natural forms are only valuable as signs of a Divine truth. There is

always this double aspect, according as we look with the eye of faith or merely with the eye of sense. Even in the simplest natural acts and relations there is an outer and an inner, and the outer is the sign of the inner. Little acts which in themselves and to the eye of sense mean nothing, to the eye of faith and love are full of a rich and deep meaning. The whole world is full of signs and symbols. Indeed, is it anything more than a sign of a thought in the mind of God? At any rate this earth on which we walk is something more to the eye of faith than it is to the cynical; it is the work of our Father, and the sign of His presence, and the sphere of our Saviour's life.

The same may be said more particularly of the forms in which Christ's influence has been brought to bear upon our lives. Take, for instance, the simple rites in which our Lord ordained that the beginning and continuance of spiritual life should be marked and provided for: the Sacrament of Baptism in which through the simple element of water the great gift of spiritual purity is exhibited, the Sacrament of the Supper in which through the simple elements of bread and wine the great fact of His death is for us expressed and brought as a living influence to our lives. To the outer eye neither of these rites has any meaning—both are utterly inadequate to the purpose—but to the eye of faith they are the sign of that which is invisible, of the presence of Him who, though He is the Eternal God and endowed with the plenitude of Divine power, emptied Himself of all and took upon Him our common nature, and was first seen to mortal eye as a little child wrapped in swaddling clothes, lying in a manger. To this, therefore, we return as the great truth for Christmas Day, the source of all its gladness. Jesus Christ was born this day, and by His lowly birth He has lifted all human lives, however weak and worthless, into the light of God's Eternal truth.

The mind which is nearest to God, even while engaged in the commonest duty of the day, will move amid a world of glory and truth. Is it not true that as we go about our affairs from day to day the sun comes forth and floods the world with beauty, and night after night the stars fill the deep of heaven and shine over us like a city of God? And yet our eyes are holden that we cannot see, and still we trudge onward with our faces downward, blind to the glories of our birth. Is it not also true that just as the heavens we see enswathe our earthly home, so also our spiritual life is enswathed by the heaven of Divine truth? The sun of righteousness has arisen with healing in His wings.

And shall we walk in darkness when this great light is given to us? ¹

FIRST SUNDAY AFTER CHRISTMAS.

The Evangel of Experience.

'Now I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the gospel.'—Ph 1¹² (R.V.).

Paul was one of those rare men who make light of their misfortunes. He sums up his difficulties in a single phrase—'the things which happened unto me'—and one of these happenings was that he was now in prison. But he had learned the difficult art of turning awkward circumstances to the best account, and thus it is that we find the good news of Christ travelling throughout the whole prætorian guard.

The materialist thinks of the restricted liberty, of the galling chain; he forgets that he still has a free mind, a liberated spirit, an imagination on which no hand can be laid. What was prison to John Bunyan? The jail at Bedford became the birthplace of a Dream which will last as long as Time. Where was Ezekiel when 'the heavens were opened' and he saw 'visions of God'? He was among the captives by the river Chebar. That is not captivity. No man is a captive who sees visions of God. He is the real prisoner who has the carnal mind, who is cursed with dark, self-centred thoughts.

Paul tells the story of his life to the soldier who guards him: the guard is relieved, and he tells the next: the men tell their comrades, and at length the Apostle can write—'Thus it has become notorious among all the Imperial guards, and everywhere, that it is for the sake of Christ that I am a prisoner; and the greater part of the brethren, made confident in the Lord through my imprisonment, now speak of God's message without fear, more boldly than ever.' Such is the contagious influence of a man filled with one aim, fired with one enthusiasm, devoted to one service.

A man's own religious experience, working itself out through ordinary events, may thus become an evangelistic medium. The equipment of an evangelist is comprised not so much in a dramatic theology as in a dramatic experience. It is not contained in a set of doctrinal statements or conventional religious phrases, but rather in the things that have happened to him. The spirit of Jesus Christ works its way in the individual, and outward to the universal. For no man lives to himself or

¹ A. W. Williamson, *The Glorious Gospel*, 161.

dies to himself. A man may perhaps never speak to another of Jesus Christ, and yet he may win that man for Christ. Character has more force than eloquence.

The things that happen to us make up our experience. A man's biography is the record of the things that happen to him and *in* him. Things begin to happen to us as soon as we make our appearance on the stage of life ; so that if experience be an evangelizing agency there need be no delay in the furtherance of truth. How does this happening process work out ? Things often fall out to the progress of the gospel unconsciously. We use the word gospel in its largest significance, meaning by it the spirit of love, tenderness, sympathy, long-suffering, sacrifice ; it includes everything that softens, deepens, purifies, and elevates the heart of mankind. In that case we can see how the things that happened to us even in our earliest years may have fallen out to the progress of the gospel.

Take the case of *home life*. The things that happen there should be on this upward and advancing line. Parents have the progress of the gospel committed to their charge. The things that happen to the child at home are largely in the hands of fathers and mothers. What kind of an atmosphere are we seeking to create at home ? What sort of a Sunday have we at home ? The Sunday ought to be one of the brightest days of the week. If the inmates of any home look forward with delight to the approach of Sunday, the things which are happening there are at least tinged with the radiance of God's own sunshine.

Take the idea of the text in regard to *education*. The schoolmaster does not get his due. He is 'one of the most important factors in life. The schoolmasters of a country ought to be among the finest characters of a country. They should be picked men, Christian in the noblest and completest sense of the term, because they exert influence over young life during its most critical and impressionable period.

How true it is also in the matter of *companionship* that the things which happen to us may fall out to the progress of the gospel. Our friends determine the quality if not the course of our history more than we can tell. If we be really knit to any true friend, there is an unfathomable element in our redemption. These invisible ties keep us right sometimes when we are absent one from another. And there are men we have never seen who become our friends—poets, novelists, artists, teachers, heroes—these often fall out to the progress

of the gospel. They have contributed to the sum of the world's pity, insight, charity, tolerance : they have continued the spirit of the Son of Man. Is it not wonderful and beautiful to think that a sentence from the writings of one who lived, long perhaps before we were born, can kindle light in our minds and shed abroad love and sympathy in our hearts, and so make us friends for ever ?

Whatever our experience has been—light or dark, may in the providence of God fall out to the progress of the gospel. We do but see the surface of things. Life is complex, interrelated, intertwined : no man lives or dies to himself. Some of us who think we are doing but little for God may be high up on the list. It is not for us to judge or to be harsh critics of one another. Let us play well our own part.¹

SECOND SUNDAY AFTER CHRISTMAS.

The Christian Secret of Zest.

'Ye are the salt of the earth ; but if the salt have lost his savour, wherewith shall it be salted ? '—Mt 5¹³.

Dr. L. P. Jacks some time ago wrote an article in which he deplored what he called 'the lost radiance of Christianity.' Is this what Christ means when He speaks of salt which has lost its savour ? Let us look into the phrase and see if we can find its meaning.

When we think of the word salt in this connexion, we generally think of its purifying power. It is an antiseptic. It keeps things from going bad ; it saves from corruption. That is one of its uses. And we have taken the meaning of Jesus to be that Christians should be a kind of moral antiseptic, keeping the world from rotteness. 'Men must have a religion,' says Carlyle in his caustic way, 'if only to save them the expense of salt.' That is undoubtedly a part of our Lord's meaning, for that is one of the effects of vital Christianity. And surely we may claim that, in this respect, it is working. What would the world be like to-day without the influence of those humble people who, in workshops and homes and offices are radiating the spirit of pure thinking and clean love and sincere goodness, because in their hearts they have enshrined the name of Jesus ? They supply the one argument for Christianity which can never be denied—the quality of the Christ-like life.

But that antiseptic quality is not the only value of salt. We use it to give a taste to our food, to stimulate the palate, to give zest to the appetite. Does not this come nearer to what Christ meant

¹ W. A. Mursell, *Sermons on Special Occasions*, 117.

the facts of the narrative. All this matters little or nothing to the message of the story, which stands out in the Nativity records with a symbolic suggestion of much more than first meets the eye. This is no mere legend, thrust into the preface of the human life of Jesus to strengthen the impression of His supernatural origin. It is spiritually at one with the life that followed, and it strikes notes which we can hear all through the gospel accounts of Jesus.

No wonder Christian art has always loved the Epiphany and has poured out all the wealth and the devotion of genius in depicting it. In the age of persecution we find it frequently in the Catacombs, where no symbolic picture is more popular than the Adoration of the Infant Jesus by the Three Kings. In mediæval times the great masters vied with one another in their treatment of it. Miracle plays and carols made it one of their chief themes. And we to-day, whose sense of reality is increasingly alive to the fact that all truth does not begin and end with scientific inquiry into physical facts, can see in it as much as those who have gone before us. For it is one of those Christian things that come right home to our sense of the need of God, and to the quest for God which is going on within and around us. Where is He, the King of life, who knows its secrets and will show us His way?

The tale of a quest. Some men are never tired of saying that religion has had its day. During the Great War Mr. Arnold Bennett committed himself to a prophecy that, whatever else was doubtful about the effects of the War, this at least was certain that it would destroy Christianity. He has since proved in a paper on 'My Religion' that he has little or no knowledge of what Christianity really is. His prophecy, of course, has proved to be false; Christianity is as alive as ever it was, speaking its message and weaving itself round the hearts of men.

Paul, in Sir Philip Gibbs's *The Unchanging Quest*, says, 'I'm trying to get the hang of it, to worry my way through to some kind of faith. It's perfectly clear to me that without religion the human race is doomed. We've lost all our bearings. We've nothing to hold on to. There's no explanation of life. . . . If I could believe in God I'd have more faith in man. . . . Anyway, I am not satisfied with scepticism.' Such seekers are bound to arrive, and on the last page of the novel we find him saying, 'I'm getting near the end of my quest—God.'

If a man travels, he always finds that he is not

left without a guiding star. The wise men of the Epiphany were probably the ancestors of the modern Parsees, whose faith comes nearer than any other non-Christian religion to the teaching of Jesus. They held strange beliefs about the stars and their connexion with the lives of men which are utterly incredible to us. But they looked for a coming Lord, who would solve the problem of life more fully than they could, and they went out in search of Him when they thought the hour of His coming had arrived. They believed and acted upon that belief, and God led them into a fuller light.

Every life has God's star of Epiphany above it. 'God,' says Chrysostom, 'caught the Magi with a star, and the fishermen with their fish.' 'God,' says Emerson, 'enters by a private door into each individual.' Centuries apart in time, these two very different teachers see the same fact.

The real trouble with many who seem to be starless is that they will not persevere, or even enter on any real quest. One of our leading publicists, who is no mere pessimist, says that the greatest obstacle to the industrial and financial recovery of the nation is the all-absorbing preoccupation of people of all classes with their own enjoyment. They spend their money, he says, on immediate gratification with no notion of applying it to anything but personal consumption. The pursuit of pleasure and play stifles enterprise and blinds them to the necessity of hard work. How can a nation dominated by such ideals, or the lack of anything that can be dignified with the name of ideals, hope to meet and overcome our post-war difficulties? Now if that is true, as it certainly is, of economic recovery, it is equally true from the spiritual standpoint. The quest for truth, the search for God, is not a matter that can be toyed with and treated as a hobby or an aside from the main business of life.

One of the greatest scenes in our modern drama is the scene in Mr. Bernard Shaw's *St. Joan*, after the coronation in the cathedral at Rheims. Joan tells the king and the archbishop and the others around her that her voices are bidding her to lead them on to a complete victory, and that she is sure that, if only they will persevere, the issue will prove that she is not mistaken. And Charles, the preposterous king, bleats out: 'O, your voices, your voices! Why don't the voices come to me? I am King, not you.' As if such voices could be regarded as a perquisite of his paltry kingship! And Joan replies: 'They do come to you; but you do not hear them. You have not sat in the field in the evening listening for them. When the

angelus rings you cross yourself and have done with it ; but if you prayed from your heart, and listened to the thrilling of the bells in the air after they stop ringing, you would hear the voices as well as I do.'

Lack of serious purpose utterly paralyses the stirrings of the spiritual life within. And there is another thing which is equally fatal to those who seek awhile, but break off the quest. One of the features in the Epiphany drama which mediæval art delighted to dwell upon was the contrast between the pomp and magnificence of the three kings and the poverty and humility of the Holy Family and its surroundings—the penthouse, the manger, and the cattle standing by. The description of the wise men as wealthy kings is probably legendary in origin. But it helps to emphasize the crucial thing in the story, the discovery of the seekers that the end of their long quest is a simple Babe in a manger without any of the adornments that give prestige to human greatness or win human submission.

A young German writing recently about religion asks, 'Is it possible that the humble, contrite attitude of prayer can be postulated for the white races with their scientific conquests? . . . No ! That would mean the surrender of bodily good for the sake of the spirit, a rejection of firm reality for shadowy soul-values, the vanishing of this

world in an Eden-dream.' There is in this young German's sentences the muttering of the spirit of Herod, who is the impersonation of the spirit of anti-Christ in the Epiphany story. If it is 'the firm reality of bodily good' that men are seeking beyond everything else, they will never see anything revealing in Jesus. Pride of power, greed of possession, arrogance of knowledge, all these miss the way to the manger, which is the way to God. It is too simple and too plain.

Step softly, under snow or rain,
To find the place where men can pray ;
The way is all so very plain
That we may lose the way. . . .
Go humbly ; humble are the skies,
And low and large and fierce the Star ;
So very near the manger lies
That we may travel far.

But the crown of the Epiphany story is that there was then, and that there always is, a manifestation of God to souls that seek, of all types, of all races, of all times. 'They came into the house, and fell down and worshipped him.'

There is an end to the quest, an end which is also a beginning ; and the end is finding God in the Incarnate Christ.¹

¹ F. B. Macnutt, *From Chaos to God*, 26.

Contributions and Comments.

The Rich Young Ruler and St. Paul.

Will you allow me a few comments on your exposition of Mr. Moxon's 'fascinating article' on the above ? And first I would refer to the article in THE EXPOSITORY TIMES of November 1927, where it was pointed out that Prebendary Webb Peplow twenty years ago put forward the same theory, also another idea that St. John, Lazarus, and the Ruler were one and the same ! Further, a very ingenious theory that he was St. Barnabas !

Putting aside the conjecture about St. Paul being rich, Mr. Moxon says (1) the call to the ruler was a call to apostleship (*i.e.* like St. Paul's). May I point out that our Lord had already called and appointed His chosen Twelve (a sacred number) ? They had been under training for some time. The call to the Ruler was not long

before the Passion. If it had been accepted, there would have been thirteen apostles, a most unlikely thing. I submit, therefore, the call was not to apostleship but to discipleship, the same kind as to many others in general.

(2) The rich young man was a ruler (*archôn*, St. Luke says), usually held to be of a synagogue of which there was a very great number. It has never been held (so far as I know) that St. Paul was such a ruler. He may possibly have been a member of the Sanhedrin. He said that when Christians were put to death he gave his 'vote' against them ; but was a member of the Sanhedrin called a ruler also ? I cannot find any authority for it, nor yet for the statement that a ruler means a 'prominent young member of the Pharisees.'

(3) The claim of St. Paul to be an apostle because he had been called as the rich ruler seems to me to be most unreal and incongruous. For the call was

refused and rejected, and the ruler went away. If he was really Saul or Paul, is it conceivable that he would boldly claim, 'Am I not an Apostle? Have not I seen the Lord?' if that was the way he had seen Him—to reject Him! Surely this is, as Mr. Moxon says, a pretty thin claim!

(4) St. Luke records the story. He was the companion and intimate friend of St. Paul, and the writer of the Acts with the thrice told story of the Conversion. Is it conceivable that so honest and self-condemnatory a man as St. Paul was, concealed the story from him, or that so well known a man as a ruler was not identified, or, again, that he, being the centre of such a touching story (related by three evangelists)—our Lord, looking upon and loving him—could have persecuted and condemned to death the disciples of the Lord? It gives one a very unpleasant idea of the great Apostle, and, so far from being a fascinating theory, only tends to disturb the sublime tragedy of the 'Great Refusal' which three of the Gospels have chosen to leave as we have it—a refusal that was never recalled.

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Judges v. 8.

THIS verse is the most difficult in a chapter which has suffered considerably in transmission. In ^{5^{ab}} the late Dr. Burney proposed *אֵלֶּי הָמָשִׁים מָצִיר*, but ^{5^a} is still unsatisfactory. Read therefore *מָהָרָה אֵלֶּיָּהּ מִחָרָשִׁים*, 'they hastened to her secretly.' The story of the gathering of the tribes now is as follows. All communications ceased till Deborah arose. Then armed men came out from the cities, hurried to her secretly, and not a shield or a javelin was seen among them all. They hid their arms, because their only hope of success was in complete secrecy. The difficulty of Burney's translation is that they were armed, for in spite of his reading in ^{5^{ab}}, he appears to interpret ^{5^{ab}} to mean that no Israelite was armed. They had arms, but they concealed them. The account of the subsequent battle confirms the impression of the secrecy of the gathering which the present emendation emphasizes. The enemy were thrown into confusion at the sudden onset of such an unexpected force, and made little attempt to withstand the charge.

For *מִחָרָשִׁים*, compare chiefly 2 S 19¹¹. Von Gumpach, Marquart, and Burney have already proposed *חָרָשִׁים*. The reading now proposed in-

volves *מה* for *נה*, but otherwise simply a regrouping of the consonants.

NORMAN SNAITH.

Felling-on-Tyne.

How Joab took Jerusalem.

AN UNWRITTEN CHAPTER IN ISRAEL'S
MILITARY HISTORY.

LET us, first, reconnoitre the position. David had been anointed king over all Israel at Hebron, where he was with his army. He saw that there could be no security for the union of the north and south so long as Jerusalem was in hostile hands. It lay like a high, strong barrier between the southern and northern tribes. He saw too that the fortress city on the heights would be an ideal capital for the united kingdom—for military, administrative, and religious purposes. It was probably not a large city at the time, but it was necessary for him to possess it, and, were it in his hands, would be invaluable.

But how to achieve the capture of it? It was well-nigh impregnable, and was regarded by its inhabitants as altogether so. On three sides it was naturally guarded by steep descents—on the west by what is now the Wady-er-Rababi; on the south by the valley of Hinnom, with the lateral valley of the Tyropæon; on the east, just under the wall, by the deep valley of the Kidron, where was the pool of Gihon, now called the Virgin's Spring, the only known spring of the district. But probably in David's time the Kidron was a watercourse from its source to the sea—the Dead Sea. Jerusalem stood about 2500 feet above the Mediterranean, while the Dead Sea, about 15 miles away, was about 1350 feet below the Mediterranean. On the side of the watercourse, then, the cliff was precipitous. It was vulnerable only on the north side, and here it was well fortified. When David and his army made a reconnaissance, the Jebusites taunted him that the blind and the lame could hold it against him (2 S 5⁶⁻⁸ and 1 Ch 11⁵⁻⁸).

The text is somewhat complicated, but the meaning seems fairly evident. David's plan was to attack on the impossible side, like Wolfe later at Quebec. In the council of war, when back at Hebron, he said, 'Whoso smiteth the Jebusites, let him get up to the watercourse, and let him smite the blind and the lame,' for the taunt had stung the soul of David. He also promised that the man who did it should be chief and captain of the army.

'Let him get up *to* the watercourse' is rather indistinct and tame. Whereas if it might read, 'Let him go up *by* the watercourse'—and the prefix can be translated by 'by' equally as well as by 'to'—life comes into it, and we have an unwritten military achievement of Joab of the highest value. The word concerned is *בַּצִּינֹר* (*batsinnôr*) (2 S 5⁸), and is translated 'watercourse.' The dictionary gives the meaning 'conduit, canal, waterfall.' If one may hazard the suggestion, let the word be *בַּצִּיֹּר*, (*bâtsûr*), a similar-looking word, whose meaning is 'steep, precipitous, inaccessible, impregnable.' In either case, we have Joab and his men creeping up, probably by night, climbing the escarpment and the low wall at the top, falling upon the few sentinels (if there were any at all), who never expected an assault from that quarter, and capturing the city.

Confessedly the text is entangled, but if one knot can be untied, we have a loosening of the whole. By untying it, a bold and successful exploit by the very able captain Joab is brought to light.

'And David dwelt in the stronghold; therefore they called it the city of David.'

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John iv. 34:42.

THERE is so much that is stimulating in Mr. Macgregor's recent 'Moffatt' Commentary on St. John that one is diffident in suggesting improvements. Yet his treatment of this passage is not satisfying. To be able to drop the difficult *vv.*³⁷ⁱ into a sub-Apostolic *oubliette* seems suspiciously too convenient (p. 112).

The word *λόγος*, (*v.*³⁷) appears to offer a key to the unity of the passage. *τούτω*, as Mr. Macgregor remarks, refers to what follows, but surely *ὁ λόγος* looks back to the 'saying' of *v.*³⁵. *ἐν τούτῳ*, then, may mean 'in this way' or 'to this extent.' 'The saying' (about the interval between seed-time and harvest) 'is appropriate to this extent that sower and reaper are two different people.' Of course 'one soweth and another reapeth' was a common proverbial phrase (cf. Macgregor, p. 112 foot), but it is here only incidentally cited in comment on the previous quotation.

The structure of *v.*³⁶ with its emphatic *ἐγώ* and *ὑμᾶς* indicates a deliberate and relevant utterance.

'I, for example, sent you to get in what had certainly cost industry but not yours; others have toiled, and you have entered upon their industry.' It is in full accordance with the Synoptic account of Jesus for Him to draw His illustration from so homely a circumstance as the buying of food (taking *θερίζειν* as in English, 'to get in the harvest,' 'to get in provisions'). No doubt the Church has always valued the words for their higher meaning, but it is very probable that Jesus Himself used them first in this literal sense in order to point His assertion that the sower is one person and the reaper another. (I see that Dr. Brooke in Peake's *Com.*, p. 750a, has also taken *θερίζειν* in this way.) It is then unnecessary to relegate *v.*³⁸ to early in the second century; rather it may be added to our all too scanty store of picturesque sayings of the Lord.

But if the passage is a unity, the assertion in *v.*³⁷ must be given its full value. That is to say that Jesus cannot be regarded as both Sower and Reaper, for He affirms with emphasis that they are different persons. He mentions the proverb, 'Four months, then harvest,' in contrast to the case of His own work where the ingathering is immediate, with no interval of waiting. But although disproved in this respect the saying stands true in a general way, because even in His abnormal instance it is another who brings home the harvest. He is not declaring that no one ever reaps of his own sowing, any more than the current proverb (*v.*³⁷) entirely disallows exceptions. He merely says that His own case, in this respect, stands on the side of the common rule, and not against it. Then follows His simple example from the food which He had just sent His disciples to buy.

While, therefore, the Sower is undoubtedly Jesus Himself, the reaper is surely the woman, who is already at work and receiving credit (*μισθόν*) as the evangelist, the bringer of good news. But the more discerning of those Samaritans who came to Jesus recognized that the power and influence were in Him, and that they owed nothing to the woman beyond their 'ingathering.' It is Jesus the Sower who by His patient husbandry has brought the crop to maturity (cf. *τελειώσω*, *v.*³⁴).

The result of this inquiry is to confirm the impression that the entire incident is substantially a matter of fact. However *vv.*³⁵⁻³⁸ may have been interpreted by later reflection, they have an immediate and pertinent bearing within the narrative, and make for completeness and effectiveness.

It may be added that, although the 'proverbial'

view of τετράμηνος (v.³⁵) has here been adopted, the above interpretation is unaffected if we render, 'Is it not you who are saying, "Four months from now, and then harvest"?' It is still possible to refer ὁ λόγος (v.³⁷) to 'what you say.' But it raises the chronological difficulty, which lies beyond the scope of this note.

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Isaiaß xiv. 19.

THE emendation of this verse proposed in the November 1928 issue of THE EXPOSITORY TIMES (p.

93), although ingenious, has its weak point in the fact that a branch be it abominable or broken does not well fit into the following 'clothed with the slain' (R.V.). I therefore suggest to read נֶשֶׁךְ instead of נֶשֶׁךְ. The eagle, as Lv 11¹⁸, Dt 14¹² show, ranges among the fowls to be had in abomination, and is at the same time an excellent simile of the king of Babylon who said in his heart: 'I will ascend into heaven' (Is 14¹⁸). This emendation is such a slight one that one wonders why nobody has thought of it before. As far as I know from Professor Kittel, to whom I communicated this emendation some months ago, it will be noticed in the forthcoming edition of his Bible.

LUDWIG KÖHLER.

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Entre Nous.

Selma Lagerlöf's 'Jerusalem.'

If you ask any educated Swede to-day to name the six greatest names among his countrymen, he will almost invariably begin with Gustavus Adolphus and end with Selma Lagerlöf. So far she is the only woman who holds the Nobel Prize for Literature. In awarding this prize the Swedish Academy declared they did so 'for reason of the noble idealism, the wealth of imagination, the soulful quality of style, which characterise her works.' A study of one of her books alone, her—in this country too little appreciated—*Jerusalem*, leaves one in no doubt as to her right to sit there among the immortals.

To begin with, if you wish to give a Nobel prize to the greatest living novelist, how few names there are from which to choose. Great writers, indeed, in plenty, but great novelists . . . ? For if there is one thing required of a novelist it is that he should take cognizance of the whole of life as it is normally experienced by men and women. And if any part of the normal experience is out of the book, the loss to the characters in the book must be depicted. If we do not see the sunlight we must see the shadows; if there is darkness we must be made conscious that the light has been obscured: if men and women are not fed, we must see them hungry; if they are dead, their author dare not pretend that they are alive. A novelist has to depict, not puppets, but men and women, moving about in worlds not realized, an ascending

race, dying to the past, conflicting with the present, reaching out towards that which is to come. And that is what Selma Lagerlöf succeeds in doing. That is one reason why she is a very great novelist, that, rather than what so many critics call her romanticism. For we are accustomed to contrast realism and romanticism in fiction, and to divide writers into one or other group. But what after all are both realism and romanticism but exclusive aspects of life: the realist writer attempts to depict material aspects of life apart from the interpreting spirit of man; the romanticist, to depict the spirit of man undisciplined by the conditions of mortality. And we have had such an eruption of clever realist fiction that when we at last get something larger and more spacious, we are apt to say it is good because it is romantic, instead of saying, as we should, that it is good because it is a picture, an interpretation, of life. 'Reading Selma Lagerlöf,' says the Swedish composer, Hugo Alfven, 'is like sitting in the dusk of a Spanish cathedral . . . afterwards one does not know whether what he has seen was dream or reality, but certainly he has been on holy ground.'

Jerusalem is a noble book. Under the mantle of these simple tales of the peasant aristocrats of Dalecarlia lie hidden spiritual meanings, 'truth hidden under beauteous fiction.' There is a literal pilgrimage to Jerusalem in the final section of the book, and the story of it is based upon a historic

event of last century. But in every preceding section of the book, within the masterly picture of the outward events which lead up to this pilgrimage, there are other movements made visible. Jerusalem beckons, not only to the community, but to individual souls: it comes down out of heaven from God, and enters into one simple heart after another, bringing pain and conflict and redemption.

But it is no cheap and obvious conflict we see depicted on those pages, between material and spiritual values. The fiercest battle is set, as in real life, between opposing spiritual forces. And always the moral issues are decided, not by any standardized code of conduct, but by the relationship of the choice to a personal, individual vision of the City of God. Almost, one might say, the choice is to be judged not so much by virtue of what is chosen, as by virtue of the degree of moral tension at which the choice is made. One soul may find Jerusalem through the renunciation of marriage, another through the renunciation of all that stands between himself and human love; one through loyalty to home, another through forsaking home; but all, only as they follow the gleam. Yet even on these heights of experience, indeed especially there, we are surprised again and again by the tinkle of cherubic laughter and the flash of mischievous wings. The Swedish critic, Oscar Levertin, says that Selma Lagerlöf 'has the eyes of a child, and the heart of a child.' She resembles, indeed, at times, one of those unfathomable little beings which Raphael has poised upon the bars of heaven beneath his divinest Madonna's feet, gently educating the orthodox towards the conception of a Royalty which can be amused.

But fundamentally the book is an excellent story. Great novels always are. We must proceed, as old Aristotle says, from that which we know better to that which we know not so well. First, we have the literal edifice duly and decoratively built together, then we are at liberty to discern the hidden truth. Selma Lagerlöf's literal edifice is masterly. Not for one moment does she turn aside from building that edifice till all is complete. It is a story she is writing, not a sermon, not a psychological treatise. But when she has finished the miracle has happened. Even as the black letters she has written upon white paper have summoned up those bright images of forest and river and farmhouse, of peasant youths and maidens, and toilworn fathers and mothers, so those pictures in their turn, so meticulously external and non-moralized, summon up before our inward eye a vision of spiritual conflicts and of pilgrimages of

the soul, a vision which lingers on long after the literal tale is forgotten.

'The ways of Providence cannot be reasoned out by the finite mind. I cannot fathom them, yet seeking to know them is the most satisfying thing in all the world.' SELMA LAGERLÖF.

The Redemption of Christmas.

'A little child . . . in the midst of them.'—Mt 18².

'A talk about Christmas! So that when you are wishing "A Merry Christmas," or "A Happy Christmas," you will not be using just worn and empty words, but you will be putting a great and splendid meaning in them. We are apt to think that Christmas was one of the things that began when people stopped writing B.C. and began writing A.D.; but our Christian Christmas did not begin till a very long time after Christ was born at Bethlehem; and long, long before He was born, people made merry at the time of the year we call Christmas.

'The last week of December is the time when the sun is farthest from the earth. Since midsummer the distance has been growing greater and greater. And now winter has come when the day is dark in the afternoon, and the trees are bare and the flowers are dead. It is mid-winter. It is called the winter "solstice," the time when the sun seems to stand still for a space and then begins to come nearer to the earth again.

'Therefore people made it an occasion of rejoicing, and because the worship of the sun, which gives life and health to the world, is the oldest of all religions, it became a festival in honour of the sun-god.

'In the Norse countries they called it "Yule," which is "wheel," and means that the wheel of the year is turning from winter to summer. With great rejoicings and singing of songs, they brought in the yule-log and kindled it in honour of the sun.

'In Britain the Druids led the people out into the forests to cut the mistletoe with silver sickles.

'In Rome they worshipped the sun under the name of Saturn, and the festival was called the "Saturnalia." People sent presents to each other. They feasted and made merry. Slaves were free for the day and sat in their master's seats, and their masters waited on them and served them. Everything was topsy-turvy in a sort of mad, good-natured revel. They sang coarse songs, disguised themselves and acted nonsensical plays, dressed their homes with evergreens, and made merry.

And because Rome, and Norway, and Britain all flowed together to make our nation, all three customs came floating into our life from their far sources, so that mistletoe and holly and the yule-log, presents and songs, guisards and paper caps in crackers, and Christmas dinners all tell us where we have come from.

'Now after the old Roman world became Christian people went on keeping the Saturnalia, and although many of the songs they sang and many of the things they did were shameful and unseemly, they clung to the old customs and would not give them up. So wise Christian teachers said, "We must make this into a Christian festival. We'll gather all this rejoicing round the Birth of our Saviour, and that will put a soul into it." And so they did, and it was much better than preaching against it. Just as Jesus once put a child in the midst of His quarrelling disciples, and it made them ashamed of quarrelling, so the child Jesus in the midst of the December festival and all its coarseness, changed it into the Christian Christmas. They sang carols about the birth of Jesus, and these were so pure that the old, ugly, impure songs just disappeared. They acted plays about the shepherds and the angels, and the cradle that was a manger, and the old plays were soon forgotten. They kept all the good-nature, and the kindness and the giving of presents to friends and gifts to the poor, but these had a new reason now—it was the birthday of Jesus they were keeping. It was the gladdest time of the year, and all were friends, not because the sun was then coming back, but because the Son of God, who is the Light of the World and the Giver of Life Eternal, came to earth then for our salvation, to bring back the summer of God's peace.

'Some people used to think that we ought not to keep Christmas, because once it was a heathen festival, but that is all the more reason to keep it; for it is one of the things the Spirit of Jesus has redeemed. It tells us that He is the Redeemer.

'It is a picture of what Jesus is doing for the world. It is a picture of what He can do to you and me: chase away the evil, and make kindness more kind and more beautiful because it is done for Christ's sake.

'We are glad, and we have good reason to be glad, then; to wish each other "A Happy Christmas," and to dream the great dream of the time when, not for one day only shall there be "peace on earth and goodwill towards men," but all the year round and over the whole earth.'

Probably you have recognized the writer of this children's address, for he is well known to all readers of THE EXPOSITORY TIMES—the Rev. Stuart Robertson. He has published this month a new collection with the title *Tigers' Teeth* (Hodder & Stoughton; 5s. net). A few of the addresses have already appeared in this magazine, but the bulk of them are new. Mr. Robertson has the gift *par excellence* of speaking to children, and we predict that this book will be much sought after.

Influence.

'In a book called *More Reminiscences of an Old Bohemian*, by Major Fitzroy Gardner, who must have been one of the casual acquaintances who come and go and bring their generous appreciation with them, he speaks of my mother (Alice Meynell) as "no ordinary highbrow, but a very beautiful woman whose presence, as much as her writing, was an inspiration. . . . She had the face of an angel and alas! a far too frail physique. . . . She possessed an instinctively gracious dignity of manner, yet the sense of humour of a frivolous girl. Almost all her guests whom one first met on those delightful occasions one desired to meet again. I remember one Sunday evening, coming out of the house by chance with a woman of the world, more distinguished for her physical charm than for intellect. As we walked towards the Bayswater Road, talking about our hostess as if she had been some minor deity, my companion suddenly remarked, "I feel somehow as if I must go to church and pray."'"¹

¹ Viola Meynell, *Alice Meynell*, 144.